The Christian Century

PUBLISHED WEEKLY

R.S.V. Translation Principles
By Henry J. Cadbury

Ordeal by Spies
An Editorial

Christianity and the Moral Law
By Reinhold Niebuhr

December Survey of Books
Eight Reviews, and Materials for Evanston

DECEMBER 2, 1953

In This Issue

HAROLD E. FEY executive editor of The Christian Century, is on a "reporting" tour of the Middle East. His first dispatch, from Cairo, appears in this issue. Further correspondence as he visits the various nations in this vital area of world news will appear through the coming weeks.

REINHOLD NIEBUHR one of Protestantism's most eminent theologians, has been professor of applied Christianity at Union Theological Seminary, New York city, since 1930. Dr. Niebuhr has contributed frequently to the Century through the years, his most recent articles having appeared in the issues of June 3, July 1, July 22, Aug. 19 and Sept. 16.

HENRY J. CADBURY has been Hollis professor of divinity and Dexter lecturer on Biblical literature at Harvard University since 1934. Dr. Cadbury served from the first on the committee of Biblical scholars which prepared the Revised Standard Version of the Bible. His article on the principles underlying that translation has particular relevance in view of the observance of Universal Bible Sunday Dec. 13.

WILLIAM E. HAMMOND is minister of the Walker, Minn., Community Church.

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EDWARD L. WHITTEMORE becomes the Century's news correspondent for the Rocky mountain area. Now executive secretary of the Colorado council of churches, he served as this paper's Hawaii correspondent for three years while with the Honolulu council.

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Coming Events

Dec. 1-2. American Bible Society Annual Advisory Council Meeting, New York city.
Dec. 1-3. American Baptist Convention General Council and Council on Missionary Education Midyear Meetings, Green Lake, Wis.
Dec. 2-4. Rural Missions Cooperating Committee and Rural Missions Conference (N.C.C. Division of Foreign Missions), Philadelphia.
Dec. 4-5. Rural Life Association 12th Annual Conference, North Manchester, Ind.
Dec. 4-6. New England Student Christian Movement Life of the Church Conference, Cambridge.
Dec. 6. Chicago Sunday Evening Club; Bryan Green, speaker.
Dec. 6-10. University Christian Mission (N.C.C. Joint Department of Evangelism), Columbia, S. C.
Dec. 7-10. 2nd Annual National Conference on the Church and Peace (Church Peace Union), Central Methodist Church, Detroit; Henry Hitt Crane, Phillips P. Elliott, Woodbridge Johnson, C. Franklin Koch, A. J. Muste, O. Frederick Nolde, Donovan Smucker, André Trocmé, E. Raymond Wilson, speakers.
Dec. 8. N.C.C. Division of Foreign Missions Conference on Missionary Institutions, Buck Hill Falls, Pa.
Dec. 8. Friends of the World Council of Churches Annual Meeting, New York city.
Dec. 8. Institute for Religious and Social Studies, New York city; themes: "The Meaning of History," "Religion and Social Welfare," "New Horizons"; Thurston N. Davis, Stanley P. Davies, Ben Shahn, speakers.
Dec. 8-10. N.C.C. Joint Department of Stewardship and Benevolence Semiannual Meeting, Toronto.
Dec. 9-12. N.C.C. Division of Foreign Missions Annual Assembly, Buck Hill Falls, Pa.
Dec. 13. Universal Bible Sunday.
Dec. 13. Chicago Sunday Evening Club; Ralph W. Sockman, speaker.
Dec. 13. Reorganized Church of Jesus Christ of Latter-Day Saints Conference, Logan Creek, Mo.
Dec. 13-16. N.C.C. Division of Home Missions Annual Assembly, Buck Hill Falls, Pa.
Dec. 14-16. Southern Baptist Convention Conventionwide Planning Conferences, Nashville.
Dec. 15. Institute for Religious and Social Studies, New York city; themes: "The Meaning of History," "Religion and Social Welfare," "New Horizons"; Thurston N. Davis, Katherine F. Lenroot, Walter Kerr, speakers.
Dec. 20. Chicago Sunday Evening Club Choir Christmas concert.
Dec. 25. Christmas Day.
Dec. 27. Chicago Sunday Evening Club: F. Stanley Jones, speaker.
Dec. 28-Jan. 2. 5th Quadrennial Methodist Student Conference, Lawrence, Kan.; Nels F. S. Ferré, Harold Ehrensperger, Glenn Olds, Albert Outler, Ralph W. Sockman, speakers.
Dec. 29-Jan. 1. Presbyterian Church, U.S., 5th Quadrennial Youth Convention, Auburn, Ala.; James A. Jones, Kenneth Scott Latourette, John A. Mackay, Charles B. Templeton, speakers.
Jan. 3. Chicago Sunday Evening Club: Richard C. Raines, speaker.
Jan. 4-8. Religious Television Workshop, Cincinnati.
Jan. 9-10. Universal Week of Prayer.
Jan. 4-7. Presbyterian, U.S.A., National Commission on Evangelism, Buck Hill Falls, Pa.
Jan. 5-6. N.C.C. Broadcasting and Film Commission Annual Meeting, New York city.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The Christian Century

UNDENOMINATIONAL

VOLUME LXX CHICAGO, DECEMBER 2, 1953 NUMBER 48

EDITORIAL

An Episcopal 'Amen' To Presbyterians

SAID the headline in the esteemed *New York Times:* "Bishops Yarn U.S. May Lose Its Faith." But it was no yarn the bishops of the Protestant Episcopal Church spun in the pastoral letter issued at the close of their recent special meeting. It was a penetrating, sobering warning. So close was it in spirit and message to the recent pastoral letter from the General Council of the Presbyterian Church in the U.S.A. (see "Dissent Is Not Treason," November 18) that even the secular press remarked on the similarity. After noting reasons for optimism which exist in the churches, the Episcopal bishops declared that "the outlook for Christianity and for the world from a Christian point of view has rarely been more serious." Then, after speaking of "communism with its philosophy of materialism" as "the greatest avowed enemy of Christianity," they went on to warn against all forms of totalitarianism which "deify the state," and to associate themselves with a warning first spoken by Presiding Bishop Sherrill against "what may be described as 'creeping fascism.' We know," said the bishops, "from our brethren of the churches abroad that often fascism has come upon them unawares. We are against trial by uninformed public opinion, against accusations by hearsay. We are for fairness, and justice, as a part both of Christianity and of our democratic way of life." Originally the words had been Bishop Sherrill's; now they have become the words of the entire House of Bishops. Within thirty days they must be read at a Sunday service from every Episcopal pulpit. Coupled with the statement, made later, that "one of the chief difficulties the church must face everywhere is nominal church membership," this 1953 pastoral bids fair to be one Episcopalians will not soon forget.

Cincinnati Mergers To Continue

WHILE the Protestant Episcopal bishops at their Williamsburg, Virginia, conference were preparing to issue their searching pastoral letter, they disposed of a couple of items of business which will interest all who have a concern for ecumenical progress. One action gave the ecumenical cause a push ahead. The other slowed it down a bit. Probably the various "wings" and groups within the church will regard the outcome as a Mexican stand-off. The first action came when the diocese of West Missouri asked for censure of the diocese of Southern Ohio for allowing two churches in the Cincinnati area to hold both Episcopal and Presbyterian congregations within their membership. One of these has an Episcopal rector as pastor of the two flocks, which worship and commune together. The other, an interracial congregation in downtown Cincinnati, has a Presbyterian pastor, whose Episcopal communicants apparently find satisfying spiritual reward in his ministry. The West Missouri resolution called for condemnation of these mergers as "an affront to the loyalty and devotion of church members." But after Bishop Henry W. Hobson had defended them, the House of Bishops laid the resolution on its table. In the other action, the bishops adopted an "advisory statement" mildly proposing that participation in Episcopal ordination services be confined to Episcopal clergy "and priests in full and official communion with this church." The bishops' advice was also against having sermons on such occasions preached by any save those "who speak from within our own tradition and allegiance." The slap appears to have been directed against Bishop Nash of Massachusetts for permitting Dr. Edgar F. Romig of the Reformed Church, New York, to participate in the ordination of his son at Trinity Church, Boston. (See The Christian Century for September 10, 1952.) But other bishops have been guilty, God be praised!

Catholic Bishop Protests Fate of Point Four

LATE last month the Catholic Association for International Peace held its annual meeting in Washington. All Americans who are seriously intent on the maintenance of world peace, and hope that the churches will make a perceptible contribution to that end, should keep their eyes on this Roman Catholic organization. It is doing a first-class job. This year's session of the C.A.I.P. listened to a number of notable addresses, but there was one which, both because of the man who made it and because of what he said, had important political implications. Each year the C.A.I.P. presents a peace medal. This year it went to the Maryknoll Fathers and Sisters, the American Catholic missionary society which has had such a remarkable growth since its founding in 1911. The award was accepted by Bishop Raymond A. Lane, superior general of the society. And Bishop Lane used his acceptance speech to register a protest made by all Maryknoll missionaries who have watched the working of the Point IV program overseas against the changes in policy imposed on that program by the Eisenhower administration. "We firmly believe," said Bishop Lane, "that the Technical Cooperation Adminis-

tration should be returned to control of the state department or of some agency of the government not tied up with defense or economic expansion. We strongly maintain that the Foreign Operations Administration [the Stassen office], which is primarily concerned with defense, is the improper agent both psychologically and politically for this important program. We urge that the basic original concept of the Point IV program be maintained." Well said! We hope Bishop Lane was heard in the White House. But would it not be even better to transfer all efforts of a Point IV nature by all nations to the Technical Assistance Administration of the United Nations?

Doing Evil for the Sake of Good

NO CLEARER ILLUSTRATION of the moral confusion of these times has recently come to light than the case of George DuPre of Calgary, Canada. Mr. DuPre provided the material for a book, *The Man Who Wouldn't Talk,* which Quentin Reynolds wrote and Random House published. A condensation appeared in the November issue of *Reader's Digest.* This seems to have been the cause of Mr. DuPre's undoing, for too many of his Calgary neighbors who read the *Digest* knew the story could not be true. In that story Mr. DuPre appeared as a British intelligence agent in France who underwent extreme tortures but refused to betray his associates in the French underground to the bestial sadists of the German Gestapo. The story, which the *Digest* said "both challenges and renews one's faith in human nature," is now acknowledged to have been a hoax from beginning to end. The illuminating detail in this unlovely incident, however, is not Mr. DuPre's confession but Mr. Reynolds' explanation of why Mr. DuPre got into this moral mess in the first place. "His motive," Mr. Reynolds told the press, "is the interesting part of it. His whole belief is that the only way to combat evil is to have complete faith in God. The message that he had to give to the world was that religious belief was the way to fight communism. He found out that as he invented experiences the Boy Scouts and other groups he addressed listened to him with more respect. . . . His only motive was to increase his influence for good. . . . [Mr. DuPre] is super-religious, and this is his way to get his message across." It is a bit hard, on the basis of the *Digest* condensation, to see how the DuPre yarn was supposed to preach the importance of religious faith. But it is not at all hard to see what the moral blindness of this age has done to one who is, according to Mr. Reynolds, "essentially a very decent man."

Conscientious Objectors And the FBI Files

ONE of the factors which keep bobbing up in the Harry Dexter White case is the content of the FBI files on that controversial figure. It is now established that the FBI placed voluminous reports on Mr. White's activities before President Truman. But exactly what did they say? Did they call Mr. White a spy without qualification? Or did they report that others had done so, but in a manner incapable of legal proof? What did President Truman have to go on after he had seen the FBI reports? That comes close to being the crux of the White case, but it will probably remain a mystery, since public policy is said to require that FBI files, in order to protect FBI informants, be kept secret. It isn't only in cases like White's that this matter of the secrecy of FBI files is becoming of serious importance. Draft boards are refusing conscientious objector status to young men on the basis of secret FBI reports, and these young men are being brought before federal judges to be sentenced to prison. They protest that they are not allowed to know the charges against them, and hence that they are not receiving a fair trial. The Supreme Court supposedly settled the matter when, in a 6 to 3 decision last June, it upheld the conviction of two Jehovah's Witnesses on the ground that the judge who sentenced them to prison had a "full and fair summary of adverse material" in the FBI reports given him. But in two federal district courts—one in Connecticut and one in Virginia—judges have recently demanded to see the actual FBI documents, holding that they could not be sure that a summary, no matter by whom prepared, was either "full" or "fair." The government, rather than produce these records in court, has dropped the prosecutions. Now both Selective Service and the National Service Board for Religious Objectors are wondering whether c.o.'s can be successfully prosecuted while the FBI continues to operate on its present basis. It's a pretty question for the legal profession, and one in which the churches should have more than passing interest.

Indian Cabinet Member Promises Welcome to Missionaries If—

CHRISTIAN MISSIONARIES from the West will continue to find a welcome in India *if* they keep out of Indian politics. This welcome will be extended to both evangelistic missionaries and those engaged in social work of various forms. So said Rajkumari (Princess) Amrit Kaur, minister of health in Prime Minister Nehru's cabinet, in a speech before the International Leprosy Conference held last month in Lucknow. The assurance has brought great relief to missionaries and mission societies, for it is the first official, or semiofficial, word from the government since the home minister, Dr. Katji, told Parliament last April that foreigners were to be forbidden to seek Christian converts, but must confine their efforts to medical, educational, agricultural and social work. In making her announcement the health minister, who is the only Christian in the cabinet, shifted the discussion of missionary status to an entirely different basis from that on which Dr. Katji treated it. Dr. Katji was responding to widespread protests, especially from the fanatical Hindu Mahasabha, against the "proselyting" of Hindus by Westerners. It is possible that since last April the Nehru government has discovered as much Hindu opposition to mission work of a social service character as to outright evangelism. What, after all, is the purpose of the social service if not to commend Christianity to the favorable consideration of the Indian people? Whatever the reason, the government has now dropped its intention of screening missionaries on the basis of their types of work and requires instead that those who are admitted to India shall "keep themselves entirely

aloof from political propaganda." Since this is the same demand most Indian nationalists were making at the time when many missionaries were supporting British rule, it is logical that it should be repeated now. We trust, however, that if Mr. Nehru finds his administration opposed in any part of India he will not leap to the conclusion—as he apparently did in Assam—that missionaries are responsible. Everything will depend, in the working of the new rule, on the good sense and instinct for fair play of the government officials who must apply it.

Another Step Closer to Presbyterian Union

STEP BY STEP the three Presbyterian bodies—U.S., U.S.A. and United—are moving forward along the carefully marked out road they purpose to follow to the goal of union. There are still lions in the path. We do not know how large they are, but they are noisy. Yet the leaders of the three churches give no signs of being dismayed by the roars from their isolationist jungles. They believe that an overwhelming majority of American Presbyterians are convinced that union is the will of God, and in that confidence they are moving steadily toward that happy day. Sixty representatives of the three denominations met in Cincinnati last month to put semifinal touches on the plan of union. They approved some of the changes which have been suggested by the ministers and laymen who have been studying the tentative plan drafted by the commissions of the three bodies. Now this revised plan is to be submitted to their boards and other organized agencies for further study and suggestions. These will be considered at another meeting the joint negotiating committee will hold next February. The document which comes out of that meeting will go to the three General Assemblies at their meetings next May. If they approve it, it will then go down to the presbyteries, which have the final power of decision. One way or the other, the verdict will be rendered before the General Assemblies of 1955. The changes made in the plan of union at last month's meeting were of too minor a character to require comment; when the last revision has been made we intend to review the entire document. But there is encouragement for the entire Christian cause in this sight of unhurried but uninterrupted progress toward another coming together of needlessly divided Christian brethren.

Kenya Government Rewards Christian Loyalty

SIR EVELYN BARING, governor of Kenya, has announced that £3,750 will be given the Church Missionary Society for its work in rehabilitating Kikuyu Christians. During all the Mau Mau terrorism in Kenya, these African Christians have been the worst sufferers. Now they are working in the Athi detention camp near Nairobi to "win back where possible Africans in prisons, in detention camps or in the African land units whose minds have been polluted by Mau Mau propaganda." This work has an Anglican missionary as its ostensible head, but the real leader is David Waruhiu, a son of the leading Kikuyu chief who was murdered about a year ago. Mr. Waruhiu is a government employee. This grant to the Anglican mission is said to be "in recognition of the courage and loyalty" the Christian Kikuyus have shown. Terrorism is at last so nearly suppressed in Kenya that the colony can turn its thoughts to measures of reform. Everyone seems to agree that the African population had enough cause for complaint so that the Mau Mau outbreaks should not have been a surprise. But the reform program which the government is putting forward looks more designed to improve the holdings of the white settlers than to do away with the complaints of the native tribes. There is a clear promise to promote European agriculture, but only a vague one that may point toward irrigation on the overcrowded Kikuyu reservations. Coupled with this is a decision to impose perpetual exile on Mau Mau offenders and to confiscate their lands—both measures which will feed the African appetite for revenge. There is no smooth or clear path to a solution of Kenya's problems. But a "reward" made now by the colonial government to the Christian missions and converts could come home to haunt the Christian enterprise a few years hence.

Sidelights on Christian-Communist Tension

GLANCING BACK over words which have found their way into these pages in recent weeks (editors *do* manage to do that occasionally) we were struck by the unconscious witness which they offer to the reality of the Christian-Communist dialectic. Something Wallace C. Merwin wrote in his article on the church in China (November 4) started this review: "Chinese Christians are not being asked to deny Christ [but] to give complete and implicit loyalty to communism." At random, then, we came upon these other insights: "The church must always live at tension with its environment. . . . To say 'I believe in the church because it preserves the American way of life' is to make the church a tool for other purposes. The church is not [called] to be a tool, but to bear witness to the truth of God as revealed in Christ" (Samuel McCrea Cavert). "Into . . . a chaotic world goes the Christian missionary to preach the gospel that all men are brothers, not because . . . the gospel will save civilization or preserve democracy [but] because One is their Father" (Stuart Leroy Anderson). "Certainly we cannot expect that all of these visitors [to Evanston] will identify 'free enterprise,' or our brand of democracy, with the Kingdom of God. They may even discern in the latter tendency temptation to idolatry—Christianity being honored as the instrument safeguarding the jewel of Americanism and furnishing its moral setting, rather than as the instrument of God's judgment over it" (Theodore O. Wedel). "The church's mission is the same in every country at any time, 'Ye shall be witnesses unto me.' . . . Fear of communism and the resulting policy are far from identical with a true witness to Christ in the face of communism" (Markus Barth). "The Marxists worship at the altar of materialism and scoff at faith? We Americans worship guns and scoff at the Christian faith . . . by being conventional Christians, at home in the status quo" (Richard Matera). "The church does not derive its authority from the nation, but from Jesus Christ. Its supreme and ultimate allegiance is to Christ,

its sole Head, and to his Kingdom, not to any nation or race, to any class or culture" (Presbyterian, U.S.A., General Council).

Find No Anti-Semitism in Church Literature

HALF-WAY through a two-year study, the Yale research into the content of literature being issued by Protestant denominations reports that it has found no evidence of racial or religious bias. One small denomination is said to be putting out material which is "definitely anti-Semitic and more fitting to the Middle Ages than to the 20th century." But the publications of 14 Protestant denominations with a membership of more than 38 million have been found clean. Editors and writers for these denominations, the research group reports, "are just as interested as we in finding out whether they are giving fair and objective treatment in teaching about Jews, Roman Catholics, Negroes, Orientals, non-Christian religions, other nations and even other Protestant sects." . . . When an address by Nels F. S. Ferré was stricken from the program of a Baptist youth conference held recently at Winston-Salem, the North Carolina Baptist convention appointed a seven-man committee to find out why. The committee will bring in its report next January.

Ordeal by Spies

BOTH former President Truman and Attorney General Brownell have now had their day in court, and the public probably knows as much about the Harry Dexter White case as it ever will. As matters turned out, the most informative and persuasive witness proved to be neither Mr. Brownell nor Mr. Truman, but J. Edgar Hoover, director of the Federal Bureau of Investigation. Where, after all the days of excitement, culminating in the Truman broadcast and the Brownell-Hoover appearance before the Jenner Senate subcommittee, is the nation left?

I

The White case, in its present form, started with a speech made by Mr. Brownell before a Chicago luncheon club. It was a sensational speech, meant to be so. Its core was the charge, made on the basis of confidential government files, that "White was known to be a spy by the very people who appointed him to the most sensitive and important position he ever held in government service." Yet the actual text of the FBI document which Mr. Brownell later put into the Senate committee record—J. Edgar Hoover's letter of February 1, 1946, to General Vaughan —did not call Mr. White a spy. It called him "a valuable adjunct to an underground soviet espionage organization." If that was true in the covering letter which accompanied the FBI memorandum on the basis of which Mr. Truman had to decide what to do about White, it is reasonable to suppose that it was true of the still undisclosed memorandum that reached the President.

Mr. Brownell, after President Eisenhower's dismissal of the possibility of disloyal action by Mr. Truman, toned this down by saying that he had "no intention of impugning the loyalty of any high official of the prior administration." Part of his time before the Jenner committee was given to backing away from the same charge, as was natural after the Truman broadcast on the previous night. It is hard, however, to rid the speech which touched off the explosion of that implication. It is certainly unfortunate that the attorney general did not make it clearer, when reaching for the headlines at Chicago, that what he was attacking was a lack of good judgment, not a lack of good faith, on the part of a President of the United States.

President Truman's broadcast was not much of an improvement on Mr. Brownell's first speech. Much of it was devoted to the wild name-calling, the self-righteous breast-beating in which Mr. Truman used to indulge in his most unabashed political speeches. Probably this sort of thing is so deeply imbedded in Mr. Truman's nature that he will go on doing it as long as he makes speeches. We will never, however, cease to deplore it in one who has been President of the United States.

Beyond the personalities, Mr. Truman used his broadcast to defend himself against a charge of laxity in handling the White case. To do this, he, like Mr. Brownell, backed away from his earlier statements and came up with an implausible but not impossible explanation of the way in which, on the advice of his counselors, he had allowed Mr. White to be shifted from the treasury to the International Monetary Fund as a means of keeping an FBI eye on him while leaving others then under suspicion unaware that they were being watched.

Mr. Hoover, though an unannounced witness before the Jenner committee, proved the most informative of the lot. His long statement bears the marks of gravity and precision which were absent from Mr. Brownell's Chicago speech and Mr. Truman's broadcast. It is not without some weak spots which a determined cross-examiner could have brought to light. There was nothing in the Hoover testimony, for example, to indicate that the FBI reports to Mr. Truman and his aids contained much more than the Elizabeth Bentley charges or provided legal corroboration of them. But Mr. Hoover did destroy Mr. Truman's story that Harry Dexter White had been used as a decoy to enable the FBI to round up the entire communist spy ring at Washington.

The Hoover testimony did what the Brownell testimony failed to do—it knocked down Mr. Truman's central defensive contention and left a presumption that the Truman account of the way the White case was handled was a rationalization cooked up after the charges against the treatment of White could no longer be ignored or brushed aside.

II

What really happened when the FBI warned Mr. Truman in November 1945 and in February 1946 against the suspected disloyalty of White? On the basis of the conflicting testimony now available, one can only guess. Here's our guess.

The first reports on White to reach Mr. Truman came in November 1945. Mr. Truman had been President for only seven months. He was still deeply committed, emotionally, to the memory of his predecessor who had, in

effect, raised him to the presidency. Mr. Roosevelt had died under as heavy—and often scurrilous—attack as any President in the nation's history. Mr. Truman, we suspect, regarded the charges of treasonable action against White and the long list of other government executives in the FBI "alert" as a scarcely concealed attack on President Roosevelt and on his own derivative administration. He therefore quickly, almost automatically, rejected it.

In extenuation of Mr. Truman's attitude—if this is what it was—it should be remembered that few Americans at that time were ready to accept Miss Bentley's unsupported charges at face value. Miss Bentley went to the FBI, according to Mr. Hoover, on November 7, 1945, and the first FBI warning, naming White and many others, was delivered to General Vaughan on November 8—the next day. Obviously, the FBI had done little if any checking on the Bentley story. When later, in July 1948, Miss Bentley made her charges public before the House un-American activities committee, there was still general public incredulity, which this paper shared. This despite the fact that by that time the existence and dangerous activities of Russian spy rings had been proved by the revelations in Canada.

Hard as it was, in 1945 and as late as 1948, to believe that there were persons high in government who were betraying confidential information to the Soviet Union, the Canadian case, when followed by the Whittaker Chambers testimony, forced belief. It is worth noting that the White melodrama, with its full cast as now revealed in summaries of FBI reports, is much more fully reported in Mr. Chambers' book, *Witness,* than it has been in any of the accounts given since Mr. Brownell made his first charges. The burden of the Chambers book is the almost impossible task which confronted him in trying to make others believe that he and Miss Bentley were credible witnesses; that they were not neurotics or crackpots.

Up to the time of the Hiss conviction we believe that most Democratic leaders saw in the spy charges mainly a politically inspired attack on their party control of the government. We think that was certainly true in the White House; it explains Mr. Truman's "red herring" remark which returns so often to plague him. The true explanation of the White case, according to our guess, is that it came in the "red herring" period. But it should not be forgotten that many Republican leaders were as slow as the Democrats to believe the Bentley (later corroborated by Chambers) charges. It was after the FBI had circulated the Bentley charges through the principal channels of government that John Foster Dulles—who was working closely with the state department at its top level—served as chairman of the committee which chose Alger Hiss to be president of the Carnegie Endowment for International Peace. Both the Bentley and Chambers hearings and the Hiss conviction were to come before anyone heard of Senator McCarthy.

Those were days of innocence and illusion. Most Americans were very innocent regarding the nature of the Communist conspiracy for world control. Current installments in the Churchill war memoirs reveal how superficial was President Roosevelt's comprehension of the ambitions he was confronting at Yalta, Teheran and the other conferences of the "allies." The illusions of that period in a way were a testimonial to American patriotism, for most Americans simply could not conceive that their fellow citizens in responsible government posts would betray that trust. We all know better now. But now is not 1945, and it is easy—as well as often convenient—to forget the mood, the atmosphere and the mind of those days.

III

Where has the excitement over the White case left the nation? Deep in another political wrangle. Mr. Brownell's partisans will now echo his charges against Mr. Truman as proved facts, and Mr. Truman's partisans will play the changes on the accusations he has flung against Mr. Brownell. Mr. Brownell, moreover, has said that the White case is only the first in a number that are to be brought to public attention. (Will the others be more than a re-play of the Chambers book?) After recent Republican defeats, Senator McCarthy attributed them to failure to campaign on the issue of "Communist infiltration of government." He admonished his fellow party leaders to stop "ducking the real issue and talking about sweet nothings." If the Republican party command takes the line Senator McCarthy wants it to, this could become a veritable dog-pit of a country between now and November 1956.

One reason to hope this will not happen is that the man in the White House is Dwight D. Eisenhower. The innate decency of the President was clearly revealed when he said to a press conference, before Mr. Brownell had "explained" his Chicago attack on Mr. Truman, that it is "inconceivable" that "former President Truman knowingly appointed a Communist spy to high office." After that statement from the President Mr. Brownell made his disavowal. Hot as the partisan battle may rage, we believe that President Eisenhower will see that it does not—at least on the Republican side—pass the bounds of fair play. An encouraging indication that he will do so came in his November 19 press conference, when he was asked to comment on reports that the Republican national committee plans to make communist infiltration in government under previous administrations the No. 1 issue in the 1954 congressional elections. Mr. Eisenhower replied that he hopes the whole question will be a matter of history by that time, and added that he believes we cannot continue to live in fear of each other forever.

The American public must expect that for the next three years (and perhaps longer) the Republicans will keep on running against President Truman, just as for twenty years the Democrats ran against President Hoover. That's politics, and most Americans have been sufficiently inoculated in its ways to take it in their stride. Long before the 1956 election, and perhaps even before the elections next year, we expect the common sense of most Americans to reassert itself in the discovery that it is more important to assess present policies and the achievements—or otherwise—of those at present in office than to base all decisions on the mistakes of the past. The United States had a period, roughly from 1865 to 1884, when it lived and voted and conducted its national affairs on the remembrance of past error. It was one of the unhappiest, most immoral, least productive periods in our history. We trust nothing like that happens again, now when the nation faces incalculable world responsibilities. But for the next few weeks,

possibly months, a public harassed by all the media capable of producing mass excitement needs to brace itself against a continued ordeal of spying accusations.

Renewal in Egypt

[EDITORIAL CORRESPONDENCE]

Cairo, November 9.

PRESIDENT NAGUIB gave an interview of more than a half-hour last evening to John Cogley, executive editor of the Roman Catholic weekly *Commonweal,* Morris Lazaron, special correspondent of the *Jewish Newsletter,* and myself. Some of what was said was off the record, but no restrictions were imposed on most of the president's observations. He spoke with the frankness which characterizes the speech of many public persons in post-revolutionary Egypt. He is a tall, athletic man with a ready smile, a sympathetic perception, and a way of going to the heart of a matter which inspires confidence. After talking with him, it is easier to understand the vigor of renewal which pulses through Egypt, the most powerful state of the Middle East.

In response to an inquiry concerning the present state of American-Egyptian relations, President Naguib said the United States stood high in the estimation of his country until the Palestine war. The people of Egypt, he said, hold the U. S. responsible for the emergence of Israel as a state. Those with more sophistication consider that Great Britain is primarily to blame, but believe that when Britain saw the way things were going in Palestine, she managed to unload the blame on the United States. The president does not feel that the damage is beyond repair, but says that the situation in this part of the world will not settle down until the consequences of that war are faced.

President Naguib is particularly concerned about the fate of the Arab refugees. He said that he had for some time commanded the forces guarding the frontier, had seen the pitiable conditions under which the refugees arrived, and had watched the deterioration that has now continued for five years. The refugees in Gaza need everything, he said. They do not even have enough water. A woman, he said, will stand in line for hours with a tin or jar. When she reaches the faucet, she may have to wait for 15 minutes while the water trickles into her container.

The president made the point with great insistence that the plight of the refugees must be confronted soon and their future settled before peace can come to the Middle East. I got the impression that his personal involvement in the refugee problem from its beginning must not be left out of account by those who seek to understand Egypt's position. It is just possible that, so far as Egypt is concerned, other questions at issue between the Arab states and Israel will prove amenable to solution when the refugees' future is settled.

Roughly half the 40 million population of the seven Arab states—Iraq, Syria, Lebanon, Egypt, Jordan, Saudi Arabia and Yemen—is found in Egypt. Since Egypt is largely an agricultural country, I inquired concerning the progress that has been made under the land reform law of which the Naguib regime is so proud. After interviewing the minister of agriculture and a number of other people who are interested in agriculture, the net impression was that to date the chief benefits from the government's foremost project are psychological. As a result of the promulgation of the law, and of the acts so far taken under the law, the farmer has come to believe that at last a government reigns in Cairo which cares about him and tries to take his needs into account. When this happens in the minds of three-fourths of the people, the political consequence is considerable.

This comment is not intended to depreciate either the wisdom of the law, which is said to be a model of its kind, or to criticize its execution. It simply registers the fact that a law which has not yet been in force a year has not yet established the basis in Egyptian life for a productive economy or an effective democratic politics. Only 600,000 of the 6 million arable acres in Egypt are affected by the provision that holdings of more than 200 acres must be broken up into plots of 5 acres and sold to tenants or be confiscated by the government, which will take 30 years to pay.

The government is taking over one-fifth of the land each year, meanwhile encouraging owners to sell it themselves. So far it has turned back to tenants only 26,000 acres, or about one-fifth. A movement of landlords to dispose of land to their relatives has been stopped by a decreed revision of the law. Until a constitution is adopted, the Egyptian people have no way to compel the government to carry out its promises.

Government men insist this is not necessary, as General Naguib and the entire regime are working single-mindedly for the benefit of the country. The series of trials now in progress of leaders of the former regime are offered as evidence that the present wielders of power will not tolerate graft or corruption. Stiff sentences, ranging from loss of all possessions and years in prison to death, are being handed down by the "revolutionary tribunals" which deal with these cases. This has had its effect. Fear is so strong, we were told, that a nation which has suffered from governmental corruption for 6,000 years is cleaner of private and public graft than at any time in its history.

Another factor holding corruption down is the general belief that a genuine revolution took place with the ousting of King Farouk. The leaders of this revolution cannot conceive that they will themselves ever betray it. They do not believe that unchecked power corrupts. It may have corrupted others but those others did not hold purposes so pure. So they do not see dangers inherent in taking their time with land reform or in setting up institutions through which the people can do for themselves what their leaders are now determined to do for them. They perceive no perils in short-cuts of doubtful legality, in power plays against landlords and other pillars of the past order of society. A new day has come in which evil has been overthrown and the people restored to their rightful heritage. The similarity in mood between 1953 Egypt and 1933 America is, as John Cogley remarked, unmistakable.

We spent an evening with the Amin brothers, Ali and Mustapha, identical twins who conduct an extraordinarily successful publishing enterprise which supports the new regime. They say the regime asked for three years to make

good and they think it deserves to have that much time to prove itself. Meanwhile they have taken up the promotion of a grandiose conception which is not new, but has a special attraction to them at this time. It is that the seven Arab states join in the formation of a federal government, to be known as the United States of the Middle East. Each state would have a bicameral legislature, an executive and a judiciary to administer that large share of its affairs that is domestic. But each would be represented in a federal senate by a fixed number of representatives, and in a federal house in proportion to population. The federal government would look after the increasingly large proportion of matters in which all Arab states are concerned.

The huge Amin brothers, who weigh 238 pounds each but tip the scale of influence more heavily still, say their newspapers and magazines are in demand from Iraq to Morocco and from Yemen to the Sudan because they have found how to use the Arab language so as to appeal to the common man in all these lands. They point out that their radio programs blanket the area, that their motion pictures cover it, that it is being tied together by extension of air lines. Last month they printed a million schoolbooks on their huge new press, and these are being used in the educational systems of most of these countries. They note that a thousand young Egyptians are serving in other Arab countries as teachers, that there is a strong movement for a customs union which would reduce or eliminate economic barriers between these nations, that a closely integrated alliance creates the core for a U.S.M.E. military force. When they were asked how the rivalry between King Ibn Saud of Saudi Arabia and the Hashemite rulers of Jordan would be resolved, how the competing rivalries between various states would be dissolved, how the great difficulty of geographical separation would be met, they said time would take care of kings, rivalries would be swept away in the rising tide of interdependence, and space would be compressed by technology.*

We visited El Alazar, the oldest university in the world, where we saw thousands of students, some African and some Arabian, studying Muslim theology and preparing for leadership in the dominant faith in this part of the world. We were told the mosques are crowded, but we saw that the Christian churches are thriving also. Acting President Cleland of the American University, Cairo, said the present political unpopularity of the United States has not harmed schools supported by the funds of American Christians. On the contrary, their services are in great demand and their graduates are well received.

H.E.F.

*On the day this was written, Ibn Saud died.—Ed.

Pentagon

Editor The Christian Century:

SIR: One of the sharpest bits of satire in the delightful comedy now playing in New York, "The Tea House of the August Moon," is the picture of the little schoolhouse which the American army of occupation is ordered to build in the revered shape of a pentagon. The play presents the adventures of Captain Fishby when he starts out with Plan B, direct from the Pentagon in Washington, under his arm, to transform a little village in Okinawa.

The little schoolhouse shaped like a pentagon pictures the greatest weakness of much of the American approach to the world today. Many of the High Brass sigh:

> . . . could we with Fate conspire
> To grasp this Sorry Scheme of things entire,
> Would we not shatter it to bits—and then
> Remold it nearer to the heart's desire!

It would be remolded into the shape of a Pentagon. That is the Shape of Things to Come.

Just think for a moment of the Plan B and the blueprints for an American village in Okinawa, sprung fully armed from the mind of Jove in Washington. No wonder the natives joyfully accepted the plan and then quietly transformed the schoolhouse into a teahouse!

Too much Pentagon thinking. Military thinking is not enough for situations whose complexity runs far beyond any Manual of Arms. Yet that is the kind of thinking we are getting in such large and frightening measure.

A government employee in Washington has been whispering to his friends a recent bit of history that he would not dare tell on the street corner; so he shall be nameless here. A mechanic from the middle west got a job as a taxicab driver in Washington. About driving, he knew everything; about Washington, nothing. He took on a passenger at the Union Station, who ordered, "Drive me to the State Department." "Yes, sir," said the driver, and set off, like Abraham, not knowing whither he went. Seeing an imposing-looking building he drove up, discharged his passenger, and drove rapidly away. The building was the Pentagon, the home of the War Department.

Perhaps he was not so dumb after all! There are many indications that the State Department has been located in the Pentagon. Much of the clutter after World War II resulted from the fact that we were fighting both a political and a military war, and United States attention was too occupied with just a military war. An American general responded to the suggestion that Berlin ought to be occupied before the Russians got there by saying, "I see no strategic advantage to that." There was no military strategy to it. But what a political strategy it would have been! What else but Pentagon thinking explains the obscene spectacle of the United States reaching out to grasp in alliance the bloody hand of Franco? The one thing that can enter the military mind is bases—that is, airplane bases, not bases for future hope in rallying the free peoples of the world to a genuine democratic leadership. They will not rally very enthusiastically to the ally of the worst fascist dictatorship in the world.

Herbert Feis contends in his book *The China Tangle* that our primary blunder was the false assumption that China would play a large role in the defeat of Japan and that therefore *"military considerations outweighed all others."* Which they didn't!

Yours, Simeon Stylites.

Christianity and the Moral Law

By Reinhold Niebuhr

A POPULAR weekly magazine in assessing the merits of the secretary of state, Mr. Dulles, declared: "As a whole the U. S. people make their basic political decisions on moral grounds. All U. S. leaders recognize this fact and describe the struggle with communism in moral terms. There are two ways in which Dulles differs from Truman and Acheson: (1) he is clearer about it; and (2) his policies reflect the greater clarity." Mr. Dulles is quoted as saying that "communism starts with an atheistic godless premise. Everything else flows from that."

The paper goes on to expound what all this means. It declares that "communism denies an objective moral law as it is understood by the Jewish, Christian and Muslim religions. Dulles is convinced that the evil of communism flows from this denial and that the struggle against communism is lost if it is considered merely as a struggle between rival power blocs." "The British socialists and their new spiritual leader Jawaharlal Nehru" are pictured as "wringing their hands whenever Dulles makes a statement defining the struggle in moral and religious terms."

Reply from an Englishman

An Englishman was quick to reply to this exposition of our assumed moral superiority. J. M. Rampton of Ipswich, England, wrote: "On the one hand we have Secretary Dulles as a champion of the moral order in politics. On the other hand we have the British, 'soaked in the politics of expediency,' trying to unseat this noble figure. Should we laugh at this picture of our Machiavellian activities or cry, knowing that for the aggressor every war has been undertaken as a moral crusade? I would prefer that my aggressors were prompted by honest-to-goodness motives of rape and murder."

Except for the final, and rather irresponsible, statement of his preference for overt evil, the British critic's point is well taken. It proves the invalidity of the whole conception of a division of the good people who believe in the principle of law and of the evil people who do not. It is not only incompatible with democracy but it is contrary to the Christian faith's idea of the relation of law to righteousness. The one true element in the conception is the assertion that the struggle between communism and the free world is a moral and religious one, and is misconceived when it is interpreted merely as a struggle between rival power blocs.

Atheism Less Dangerous Than Idolatry

Secretary Dulles may be pardoned for suggesting that the evils of communism flow inevitably from its atheism, for thousands of clerics have uttered that cliché before him. It is right insofar as its atheism robs communism of a transcendent point of reference for its moral calculation. But the statement hides the more important truth that communism is dangerous, not so much because of its atheism but because of its idolatry, its worship of a false god. This false god, defined as the "dialectical principle" which is supposed to explain the processes of both nature and history, sanctifies, as all false gods do, everything its devotees intend to do in their own interest.

Nor are the communists so evil because they do not believe in an "objective moral law," but because they are fierce moral idealists who ruthlessly sacrifice every decency in human relations in obedience to one wholly illusory value: the classless society. Individual communists may of course be moral cynics, but they operate within the framework of a demonic religion. The pitiful devotion of many "idealists," particularly among the intellectuals of Europe and Asia, reveals the attractive power of this kind of fanatic idealism. It should teach us not to confuse the moral cynicism of the nazis with the moral idealism of communism. But the equal, if not worse, consequences which flow from communist tyranny should instruct us that defiance of the law in principle is not the only cause of evil. Another cause can be the kind of devotion to the moral law which makes it an instrument of evil.

There is a special problem in regarding the moral law as "objective." The word may be correct if it is meant to define moral principles and standards which have authority beyond our inclinations and preferences—that is, if it is meant to refute the relativists, who think that moral principles are only relative to particular cultures and situations; or the positivists, who think that moral judgments are only "emotive"; or the hedonists, of whom Kinsey is a striking current example, who do not believe in moral standards at all. But strictly speaking only a system of thought, based on the notion of classical rationalism that history, analogous to nature, has a fixed pattern to which life must conform, can speak of moral law as "objective." Inasfar as Catholicism has embodied classical rationalism into its system of faith, it does of course speak of moral law as "objective."

Communism's Moral Law

Ironically enough the communists are the real contemporary exponents of "objective moral law." For they have the notion of a scientifically discerned pattern of history to which action must conform (the dialectical principle). They spread confusion and terror by this conformity, thereby revealing the truth in the biblical idea of law as being concerned, not with conformity to a fixed pattern, but with human relations—with the proper respect which we owe other persons and with the justice and love toward them in which we are called to imitate the righteousness of God.

Despite their different attitudes toward the law Judaism and Christianity surely agree in deriving their whole sense of the moral from the righteousness of God rather than from "objective" patterns of history. Both biblical religions have too strong a sense of the freedom of the person and the freedom of God in history to attempt conformity to some inflexible historical pattern. Both of them do, of course, adhere to principles of justice which in their opinion most closely approximate the justice of God. In the

case of Christianity the righteousness which is too dependent upon the law is definitely suspect.

Warning from St. Paul

St. Paul brings two indictments against legalism. First, it fails to discern that outward acceptance of the ideals of the law does not guarantee actual conformity to those principles. "Thou knowest His will," he declares, "and approvest the things more excellent, being instructed in the law. And thou art confident that thou art a guide to the blind, a light that shineth in darkness. . . . Thou that teachest another, dost thou teach thyself? Thou that preachest a man should not steal, dost thou not steal?" In other words, the legalist and moralist too frequently makes the mistake of judging himself by his professed ideals, and other people by their practices. This is a very relevant comment for the problems of international relations, particularly for a nation which is so certain that its devotion to the law is so much purer than that of other nations.

St. Paul's second indictment against legalism is contained in the words: "I bear them witness that they [the legalists] have the zeal of God but not according to knowledge; for they, being ignorant of the righteousness of God and going about to establish their own righteousness, have not submitted themselves to the righteousness of God." In other words, we are not only not as good as our ideals but we tend to use our ideals as weapons of prestige, failing to recognize that the ideals are not as good as we pretend that they are. They are "our" ideals and express our righteousness. This righteousness is always compounded of moral principles and a shrewd concern for our interest. It is on this level that the charge of "atheism" against communism becomes relevant. It obviously knows nothing of a divine righteousness, in comparison with which all forms of human righteousnesses are discerned to be compounds of ideals and interest.

Wars Between Idealists

Obviously these two indictments of legalism by St. Paul are very relevant to the charge of the British critic that wars are caused not so much by Machiavellians as by very moral people who are ignorant of the partial and fragmentary character of their moral concern. It is also relevant to our whole tragic situation. Our culture was so certain that if only irrelevant religious loyalties could be eliminated a pure love of humanity would flower. Instead we are involved in wars between idealists, the worst of which are so certain of their own righteousness that they have snuffed out the last remnants of pity for humankind as such, if it fails to conform to their illusory historical logic.

We resist this communist fanaticism and the whole value scheme of tyranny which outrages the "dignity of man"; but we are too insensible to the level of the moral problem, illumined by St. Paul, to get along easily with our allies. Our difficulty is significantly that we claim moral superiority over them too easily, not recognizing that each man and nation erect a pyramid of moral preferences on the basis of a minimal moral law. This law is incidentally most universal when it states our obligation to our fellow men in the most minimal and most negative terms, such as the commandments "Thou shalt not kill" and "Thou shalt not steal." Most of us would include respect for the person, and not merely his life and property, in the moral law. But when we are asked to express our preferences for ways of organizing the human community in terms of maximum justice and liberty, our moral preferences obviously cease to be universal and are obviously colored by our own interest.

Democracy is a system which not only allows but enjoins toleration for preferences other than our own, provided they do not violate the basic decencies on which our society is founded. We must apply this democratic toleration to the international community. Any premature or exclusive claim of moral rightness is incompatible with community among free men. Moreover, the premature claim of moral rightness is usually rather futile. We impress ourselves but not our friends or competitors with the claim.

We Americans may claim, for instance, to be more resolutely devoted to liberty than other people. But other people immediately suspect that the pride of power is compounded with devotion to liberty in our intransigent belligerency. They in turn will be tempted to regard themselves as more moral than we because they are not so belligerent. But they will hardly be conscious of how much their assumed moral superiority is the luxury which the irresponsible, as contrasted with the responsible, may allow themselves. Moreover, who can say how much envy enters into the fierce anti-American sentiments which now sweep the world?

The Case of Mr. Nehru

It is significant that Prime Minister Nehru, who is accused of "expediency" and of laxness in devotion to moral principles, is in fact a very moral man; and he is involved in the same premature claims of moral rightness for his nonbelligerency as we are for our belligerency against communism. He is always lecturing the Western, particularly the American, world from an exalted moral height which is based on the assumption of the moral superiority of an uncommitted position to a committed one. Of course, Nehru changes his whole value scheme when he considers the problems of Kashmir and Pakistan, where he becomes a rather intransigent belligerent.

Nehru is incidentally a consistent secularist who recently asserted that religion had no place in politics because it prompted "inflexibility." This attitude is probably the consequence of his encounter with a fierce Hindu religious political movement, which was responsible for Gandhi's assassination. But he consciously directed his strictures against American policy, which he regards as too inflexible, and imagines it to be inspired by religion.

Nehru is not flagrantly dishonest or inconsistent in these attitudes. He is merely transparently human in his pretensions, and he proves that we are dealing with a basic human problem, which neither religion *per se* nor any particular religion created, but which is able to manifest itself without the benefit of clergy. It is true of course that particular religions may either aggravate or mitigate this tendency according to whether they dignify or are critical of man's moral pretensions. Meanwhile we would be well advised not to make too many moral claims in our debate with those whose position is symbolized by Nehru. We might then be freer to debate the question whether his interpre-

tation of communism is an adequate one or his policy wise. In that debate we seem to be powerfully abetted by the events of history in Korea, where the Indian troops are learning something about the quality of communist intransigence.

Moral Theory and Political Action

On the level of moral theory we obviously face the problem of doing justice in our moral norms to the essential and universal character of human existence, from which the unvarying norms are derived; while on the other hand we must recognize the historical character of man, the endless social configurations of which he is capable in his freedom and the varying historic situations to which he must respond.

On the political level, particularly in the contemporary situation, we must know how, on the one hand, we can stand inflexibly against that which is indubitably evil. We must reject the absurdity of Bertrand Russell, who, during the war, declared that he abhorred nazism but could not attribute his judgment to anything more than a "matter of taste." On the other hand we must allow ourselves and our friends freedom of choice within the range of legitimate goals and policies so that a democratic order can survive, while our excessive moralism does not approach that of the communists in fanatic inflexibility.

This matter is the more important for that majority among us who know that we face two problems in our generation rather than one: the avoidance of war and resistance to tyranny. The "pure" idealists are always tempted to war against communism in the name of justice or to come to terms with it in the name of peace. The ideals of these contrasting idealists may be purer than ours. We cannot claim greater moral purity; but perhaps we may claim to possess a wisdom which is more relevant to our two-pronged predicament.

Translation Principles of the R.S.V.

By Henry J. Cadbury

A YEAR has passed since the Revised Standard Bible was published. It has been a year of widespread education among American Protestants. The year's total of copies of this and other Bibles sold is a record number. Probably this means much more reading of the Bible and much appreciation and appropriation of the Bible's message. These cannot be gauged statistically.

But there has been another result. Many persons have come to understand as never before the background on which any English version rests. By its mere freshness and superficial differences the new revision has shown those who had taken the English books as though they were original words of prophets and apostles that they are really translation. Readers have come in some measure to realize the span of time and the process that has intervened. Even without expert guidance the layman has been reminded of matters of readings, of manuscripts, of idioms—Greek, Hebrew and English—and even of minutiae outside his own long-lived and changing tongue. This information is not the kind that makes men wise unto salvation. It is, however, a basis for education at least of a secular kind and should contribute to a useful general understanding of and literacy about the Bible.

The different backgrounds of the Old Testament and the New are one phase of the subject, and comparison between them is instructive. The fact that one of them was published in the new revision at an interval from the other has perhaps encouraged a separate understanding of each. Small booklets of "Introduction" written by the several translators and issued by the publisher in connection with the New Testament in 1946 and with the Bible in 1952 have provided some expert guidance into the distinctive problems and materials of their task. Each Testament is there treated by itself. They invite, however, some comparison between them.

The common circulation in modern languages of the two of them within the covers of one book obscures their different though parallel background. Even in modern times they have rarely been translated by the same person —though from Jerome to Luther to James Moffatt and Ronald Knox such a single-handed achievement has been exemplified. But just as the single works within each Testament are of diverse origin, author and date, so each Testament as a whole has had its own history. *Habent sua fata libelli.*

I. *Languages*

The languages in which the two Testaments are written are not current speech. Perhaps one should not call them "dead languages," for Greek is still spoken in Greece and Hebrew is again spoken in Palestine. But modern Hebrew is something of a *tour de force* with largely academic connections with biblical Hebrew and much altered by alien influence. Modern Greek is the natural and lineal descendant of biblical Greek, as that in turn belongs in the succession going back through classical Greek to before Homer. The translator's task is, however, with the languages as they existed in biblical times, and that is indeed quite a different matter.

The stages of language before or after the time of the writings themselves may be of some help, but it is often very slight and occasionally even misleading. Unlike the translator of modern languages the biblical translator has no living exponents of the language to consult. Nor are there any dictionaries written by contemporaries of the biblical authors. When one reads a modern work in French or German one usually has access to both these kinds of resources, but to whom shall the reader of the Hebrew Amos or the Greek Paul go for similar assistance?

Owing to the monopoly held by Latin or at least by the

Latin Bible through the Middle Ages, neither the study of its originals nor its translation into the vernacular had currency before the Renaissance. When, for example, the English made their Bibles, from Tyndale to King James, Greek and Hebrew study or scholarship was recent and limited in the West. More than three centuries have elapsed since the 16th, and philological learning has not stood still. Many of the obscurities to which the King James translators refer in their preface still remain in the languages to embarrass the translator, but progress has been made toward more accurate fixing of the nuances of the Greek and Hebrew words and phrases.

Under these circumstances special interest attaches to the writings closest in time and language to the biblical texts. There are recent discoveries that illustrate this. For the Old Testament may be cited now the Ras Shamra texts. Written not far in place or time or in subject matter from parts of the Hebrew scriptures by Canaanites who lived north of Palestine and in a language which though in a cuneiform alphabet is more closely akin to Hebrew than any literature yet known to us, these dramatic and religious tales have yielded confirmation or correction for the recent translators of the Old Testament to use in several passages.

For the New Testament considerable contemporary Greek writing has long been available. But within the last two generations there have come to light from Egypt thousands and thousands of brief documents of all kinds which have served a similar purpose for New Testament translators. These Greek writings on papyrus have the singular advantage of being available just as their authors wrote them—spelling, errors and all. They represent the natural speech just as does the New Testament itself. They are free from the pedantry of the littérateurs of the period and from the "corrections" of later copyists.

By the use of such materials as these and of others longer known but newly studied, the translator of each Testament must cultivate sensitively but objectively an ever finer feeling for the genius of a once living speech. Every writing within the Bible has some light to throw on every other in the same language, and this comparison must not be neglected while at the same time extrabiblical materials are used to the full.

There are some important differences between the language and literature of the two Testaments. Hebrew is a Semitic language, Greek is Indo-European. They are more different from each other in syntax and structure than if they belonged to the same wide group as do Greek and English. It is true that parts of the New Testament show some Semitic coloration of the Greek. We have also in the Septuagint or Greek translation of the Old Testament a voluminous body of examples of how Greeks more or less familiar with Hebrew undertook to Hellenize its ways of thought and speech.

Fundamental differences remain and shine through any English translation. The Old Testament has much more poetry than the New and this should be recognized when printed in translation. The Hebrew is richer in vivid figures and weaker in abstract terms. The systems of tenses differ radically in the two languages, and both differ from English also. Even within each Testament the several writings though in the same language have often marked differences of vocabulary and style. Fully to reproduce these in the somewhat limited range provided by natural modern English often seems beyond possibility for the translator. To render faithfully but not in abnormal English the over-all differences of the Hebrew and Greek is sufficiently difficult and few translators have attempted to do more.

II. *Text*

The writings of the Bible were first inscribed by hand on materials other than paper. For centuries they were so copied until the invention in the West of both paper and printing. No fragment of the original writing is likely to have survived nor even any absolutely accurate copy of it. This inference is confirmed by the way in which these and all other writings dependent on human transcribers differ in the several manuscripts that contain them. From such variation the sacred scriptures are no more immune than are secular writings. When the original copy is lost, the original wording is to be determined by the agreement of subsequent copies where they all agree, and where they differ—an area relatively small and not to be exaggerated —by conscientious decision in spite of often baffling and undecisive alternatives. This is the aim and task of lower (or textual) criticism.

In both Testaments the natural processes of fallible copying were apparently met at one time by a move toward textual conformity. In the Old Testament this is thought to have occurred in the 2nd century of the Christian era, in the New Testament two or three centuries later. In the former it was perhaps the deliberate work of scholarly Jewish revisers (Masoretes) and is known as the Masoretic Hebrew text. As late as the 10th century and after, from which time nearly all our Old Testament Hebrew manuscripts come, this standardized text prevailed. The New Testament move toward standardization was perhaps less deliberate and less universally dominant but it influenced the bulk of all manuscripts copied for the thousand years before printing replaced hand copying. It is known to scholars as the *textus receptus* (the commonly received text).

There is no assurance or even probability that these standard texts are particularly faithful to the actual first writings. There is evidence that the standard was preceded by a good deal of variation and was welcomed as putting a brake on its continuance. Since, however, we wish to know what the original authors really said, we are concerned with everything that precedes that standardization. The interval is longer for the Old Testament than for the New and the materials available are quite different in the two cases. Without going into detail this difference may be described as follows:

The pre-standard text of the New Testament survives in manuscripts so old as to have been written before it was formed, or in copies of later date but made from early ones, in Christian writers who when citing scriptures quote an early form of text, and in translations into Latin or Syriac that are not based wholly upon the revised text. Unfortunately these materials point no more than we should expect to any uniformity in this period. They carry us back at best to revival or variant wordings of many passages, among which decision must be made.

The pre-standard text of the Old Testament survives in none of the Masoretic manuscripts. It is to be recovered, if at all, either from the Greek (Septuagint), Aramaic (Targum), Syriac, or Latin (Vulgate) translations which were early enough to precede or to escape control of the standard, or by emendation of apparently corrupt Hebrew, made even without versional evidence but by careful inference from the context and from analogous phenomena.

As in the case of language so here in the matter of texts mention may be made of recent helpful discoveries. Complete Hebrew texts of Isaiah and of Habbakuk 1-2 on leather scrolls of very early date were found in a cave near the Dead Sea and were published soon after the Second World War. Incomplete texts of the New Testament books written on papyrus have been coming to light in the past half-century, some of them earlier than any formerly known. The Chester Beatty Papyri discovered and published in the 1930s are among the most nearly complete and the earliest. In both cases these newest materials have confirmed more often than changed the scholarly judgments prevailing on the matters they affect.

The bearing of this situation on the Revised Standard Version can be partly obvious to its readers, especially in the notes on readings which in the New Testament indicate alternate early Greek readings, and in the Old Testament variations from the Hebrew found in the early versions (marked Gk, Vg, Syr, Tg). The newly found early Hebrew manuscript of Isaiah is separately noted at least a dozen times in the notes to that book when its reading is accepted rather than the standard text. So throughout the Old Testament some three hundred other divergences from the traditional Hebrew are accepted in the translation and are clearly indicated by a special abbreviation (Cn) and always accompanied by indication either of the Hebrew's meaning or of its obscurity.

The textual data will be further recognized by anyone who compares the new revisions with the revisions of 1881-1901 or of 1611. From the King James edition the newer ones differ not infrequently simply because they are translating different Hebrew or Greek. Insofar as users of the R.S.V. recognize this situation, whether by its conservative number of textual notes or by its differences implying different text disclosed by comparison with older English Bibles, the kind of education of which we here speak is being promoted to that degree.

III. *O.T. Quotations in the N.T.*

As is well known, persons, things and even whole sentences occurring in the Old Testament reappear in the New. They constitute a special problem. In general the R.S.V. follows the practice of using the same names in both parts of the Bible when identical persons or things are mentioned. Thus the Old Testament Jacob and Joshua appear in the New Testament in the same English spelling; but later Jews bearing Greek names of no different spelling retain the different but traditional English names, James and Jesus. Uniformity between the two Testaments is employed for many place names. There may be a few unimportant discrepancies due to the fact that the New Testament was issued years before the Old and was done by a different subcommittee.

There are a number of sentences or substantial phrases quoted in the New Testament from Old Testament writers. They are of course written in Greek and Hebrew respectively. When they obviously say exactly the same thing word for word, they can be presented verbatim alike in English. Often, however, there are slight differences, partly due to the fact that the Christian writers usually quote the Greek Old Testament which itself showed differences of text or wording from our present Hebrew text, and partly for other reasons. These quotations constitute a problem when both Testaments are issued in one book, permitting comparison of the two passages involved. The policy of the recent revisers is to translate each passage in the light of its own language and context, and to give it the same wording except where the original writer and quoter seem definitely to differ in thought and wording. Sometimes the variation goes back to variation of the Hebrew, as when the "remnant of Edom" in Amos 9:12 becomes in the Greek of Acts 15:17 "the rest of men."

These minor variations in the Hebrew and Greek passages, and consequently in the R.S.V., may be illustrated from the first few recognizable Old Testament passages quoted in Matthew. Below is given part of the present translation of the Hebrew. The variations of the translation of the Greek quotations are enclosed in brackets:

> Isaiah 7:14. A young woman [virgin] shall conceive and bear a son and shall call his name [and his name shall be called] . . .
>
> Mark 5:2. But you, O Bethlehem Ephrathah [Bethlehem in the land of Judah] who are little to be among the clans [are by no means least among the rulers] of Judah . . .
>
> Hosea 11:1. . . . out of Egypt I called [have I called] my son.
>
> Jeremiah 31:15. A voice is heard [was heard, and so past tense for present in the sequel] in Ramah . . .
>
> Isaiah 40:3. A voice cries: In the wilderness prepare [The voice of one crying in the wilderness: Prepare] . . .
>
> Deuteronomy 8:3. . . . by everything [every word] that proceeds out of the mouth of the Lord [the mouth of God].

It is the linguistic and textual history that accounts for these phenomena. That is why they should be considered in the light of that history as earlier sketched in this article. The translators of the two parts of the Bible were working in cooperation but also each with the aim of being true to the probable wording and meaning of the text before him. The first of the above parallels in Matthew has become a center of controversy. It is, however, to be understood in connection with hundreds of minor differences of the R.S.V. New Testament from the Old, which follow through to the book of Revelation. Perhaps even the controversy will lead thousands of Bible readers to attain a more intelligent understanding of the likenesses and differences confronting translators of the Old Testament and the New.

The translation of the deutero-canonical books of the Old Testament, now in progress by the Revised Standard Bible Committee, will form a companion piece to the work already issued. The Apocrypha, as they are called, present many of the same problems met in handling either the Hebrew Old Testament or the Greek New Testament, besides other problems somewhat unique. When these books are published their problems will be best understood by readers who have already followed the inquiry which is here recommended and to which the more limited canon of scriptures invites its English readers.

DECEMBER SURVEY OF BOOKS

Radical Remedy Needed

PREACHING ON CONTROVERSIAL ISSUES. *By Harold A. Bosley. Harper, $3.00.*

DR. BOSLEY, widely known pastor of the First Methodist Church of Evanston, Ill., furnishes in this volume samples of preaching on controversial issues. An introductory chapter is followed by four sermons on "A Faith for Revolutionary Times." Among the debatable issues considered by the author are: war and peace, universal military training, an ambassador to the Vatican, social drinking, and economic problems. The volume concludes with three sermons on "The Christian Faith Challenges Communism." Obviously perturbed by world conditions, Dr. Bosley sees no hope for the Western world except in a return to orthodox religious faith. How effective this would be in defeating current godless materialism is doubtful in this reviewer's opinion, for the following reason.

Twenty centuries ago Jesus challenged humanity with a classless society, free from all special privileges, which he called the Kingdom of God or Kingdom of Heaven. The only distinction recognized in it is the honor shown, and the greater responsibility entrusted, to those of outstanding selfless service. Freedom is self-regulated by mutual respect and affection. Presiding over this one vast family is One of ideal, fatherly qualities whose treatment of his children, regardless of their color, language or race, is just, loving and impartial. Jesus demonstrated by his own conduct the qualities essential to this ideal world community.

No sooner was Jesus dead than creeds began to take precedence over conduct and force was utilized to achieve uniformity of beliefs. The group emerging triumphantly out of the long, ruthless conflict consolidated and institutionalized its forces, identifying its will with the will of God and spirituality with obedience to its will. Insurgents were denied its sacraments, which it claimed were essential to salvation. When fear of eternal damnation failed to command submission the church reverted to force. Favors shown the faithful by both the church and civil government made for social stratification, a class arrangement which was also identified with God's will. Charity and generous postmortem compensation were offered the underprivileged to keep them docile. Reciprocal aid regulated the church's attitude toward civil government and ceaseless pressure was exercised to gain increased special privileges in the hope of ultimately gaining the ascendancy. In case of domestic or international conflicts the church threw its weight on the side most favorable to its interests.

Protestantism's long, bloody struggle for religious freedom, followed by a similar demand for first political, and then economic, freedom perpetuated this traditional pattern. The church aligned itself with entrenched power on the basis of reciprocal aid, gradually shifting its allegiance as minority groups forged their way to power. Failure to command patronage elicited limited cooperation, necessitated by expediency. This pattern of conduct has marked the church's attitude toward science, backward peoples, domestic and international conflicts, the labor movement, and now godless materialism. Whatever lip service it has paid Jesus' Kingdom of God, in actual practice the church has been and still is primarily dominated by self-interest. That the church today should be faced, negatively, by a vast indifference that looks to science for salvation and, positively, by godless materialism, is natural in view of its traditional pattern of behavior.

In this reviewer's opinion current issues, outgrowths of the church's slavery to this traditional pattern, will never be settled by an appeal, however eloquently worded, to orthodox religious faith, especially when clothed in a language too vague, too devoid of meaning or of odious historical associations, to command serious attention. Not until the church is more completely committed than at present to the Kingdom of God and to the spirit that was in Christ Jesus—the spirit of humility, understanding, pity, compassion, forgiveness and selfless service, a spirit conspicuously absent from current government foreign policies which the church endorses—is there any prospect of the present world conflict's ending in its favor.

Regardless of one's reaction to its message, here is great preaching—fresh, clear, forceful and undergirded by vigorous convictions. WILLIAM E. HAMMOND.

The Saxon Pilgrims

ZION ON THE MISSISSIPPI, THE SETTLEMENT OF THE SAXON LUTHERANS IN MISSOURI 1839-1841. *By Walter O. Forster. Concordia, $4.00.*

IN A BOOK of 19 stately chapters and 606 pages, Walter O. Forster, associate professor of history and government at Purdue University, has compiled a history of the famous Stephanite emigration of 1839 from Saxony, Germany, to the United States. Since the writer is a son of the Missouri Synod, the book may be described as an "inside job." Will not the best denominational histories, of inner necessity, continue to be inside jobs? However, the "outside" socio-historical perspectives admirably enhance the value and significance of this work and constitute it a scholarly historical writing of which the author's church should be proud. This prompts the hope that it may hasten the writing of a similarly definitive and full-fledged history of the Missouri Synod for which, in its way, it provides an admirable introduction. The work will stand on its own merits as a valuable contribution to the history of 19th century immigration to the United States—a subject in which the social historian will be particularly interested.

The narrative revolves largely around the striking personality of Martin Stephan, the Bohemian pastor of the Lutheran Church in Dresden, who, in protest against the unionism and particularly the rationalism rampant in the Saxon Lutheran Church, led a group of zealous, conservative pastors to the state of Missouri with the fanatical conviction that "Stephanism was the only right church" (p. 64). Describing the pressures exerted on the movement and on its leader, against whom morals charges were being directed, Forster skilifully traces the psychological process by which Stephanism was transformed into Separatism (chap. 3). This was variously characterized by "literalism in interpretation of Scripture and the Confessions, legalism . . . sectarianism, obscurantism, and mysticism," and by an "undue submissiveness to, and veneration of, Stephan" (p. 72).

The question whether and in what sense these and other traits characterize these intrepid champions of orthodoxy as sectarians is of interest from the perspective of the post-Stephan emergence of the Missouri Synod. Forster attributes the rise and development of the "emigration idea" (chap. 4) to repeated clashes with civil authorities and in a lesser degree to the fear of the Prussian Union and the intolerable religious and spiritual conditions prevailing in the Saxon Lutheran Church. "The basic reason for the departure of the Stephanites from Germany was not a principle, it was a person—Stephan" (p. 112).

The Emigration Association *(Gesellschaft)*, headed by an all-powerful Advisory Committee, "developed along the lines of a political cabinet responsible only to the head of the movement—Stephan" (p. 119). Its various departments administered such diverse interests as the Credit Fund (which rose to the total of more than $80,604); ecclesiastical affairs; the care of Stephan; school and church; traveling regulations; disciplinary rules; agriculture; library, archives and chronicles. The amazing literary phenomenon of the "Codes" covers every conceivable aspect of the proposed emigration and settlement in the New World and reveals the theocratic nature of the organization (see the Appendix).

With unabated interest the reader will follow the graphic and dramatic portrayal of how, after overcoming almost insuperable difficulties, the band of 665 Saxon Germans left their homeland in 1839, sailing in five ships from Bremerhaven through the Gulf of Mexico to New Orleans, then up the Mississippi to St. Louis, and finally to Perry county. A high standard of objective reporting is maintained as the author depicts the "fanaticism" of the group "that led its members into gross incon-

sistencies with their highly moral principles" (p. 152), loose handling of the Credit Fund, and the continuing charges directed against their revered leader.

"Founding the Perry County Colony" (chap. 14) recounts the further development of an absolute system of autocratic domination under Stephan, who had secured his position as bishop through the "hellish decretal" of a "Pledge of Subjection" (p. 293) exacted from his followers. Forster's account of the final exposé and deposition of Stephan on charges similar to those already made in Germany indicates a judicious weighing of evidence which throws new light on this sordid event. The manner in which this aspect of the Stephanite story is treated evidences a type of objective writing not found in the glossing efforts of some denominational historians.

Twenty-seven illustrations (including reproductions of documents and maps), lists of colonists, statistical analyses, translation of the codes in the appendices, an extensive bibliography, a topical index, and the 2,066 exceedingly meticulous footnotes, make this a valuable reference work.

CARL E. SCHNEIDER.

History and Diplomacy

PERPETUAL WAR FOR PERPETUAL PEACE. *Edited by Harry Elmer Barnes. Caxton Printers, Caldwell, Idaho, $6.00.*

BEYOND CONTAINMENT. *By William Henry Chamberlin. Regnery, $5.00.*

TAKEN together, these two volumes constitute a sweeping and devastating critique of American foreign policy since World War I, a massive contribution to a "revisionist" history of the cause, course and conclusion of World War II, a critical account of international events and America's part in them during the past eight years, and an argument as to what ought to be done now beyond trying merely to "contain" communism within the boundaries which its aggressive tactics have already enabled it to reach.

Both books build on the foundation of earlier works by the same authors. Dr. Barnes was the most diligent, resourceful, emphatic and uninhibited "revisionist" of World War I history. His *Genesis of the World War* (1926) was one of the most controversial books of its time. The present volume takes it from there. Mr. Chamberlin's book may be considered as a continuation of his *America's Second Crusade* (1950).

Perpetual War for Perpetual Peace is a symposium to which seven recognized students of recent and current history (including Mr. Chamberlin) contribute chapters. Dr. Barnes opens it with a 75-page essay on "Revisionism and the Historical Blackout," the thesis of which is that a body of folklore, constructed by interested insiders for the glorification of their political colleagues and superiors and promulgated by impressionable writers under the illusion that it was "patriotic," has taken the place of documented historical facts. About 30 years ago a very eminent Harvard historian, who had followed the popular line of pinning all the blame for the First World War on the Kaiser, was confronted with what seemed irrefutable evidence that there had at least been other contributing factors and other culpable persons. His reply was that he did not think it wise to open for reconsideration a judgment that had been forged in the heat of conflict! One would think that would be the very worst time to form a reliable historical judgment. The episode shows how judgments can be dominated and distorted by the emotions generated in struggle, and by the reverberating memories of those emotions, even apart from the motivation provided by personal and partisan interest.

The substance of the Barnes book is indicated by its subtitle, "A Critical Examination of the Foreign Policy of Franklin Delano Roosevelt and its Aftermath." The main topics naturally are the road to war in Europe, the steps leading to American participation, Japanese-American relations, the events leading up to Pearl Harbor, the agreements with Russia, the lend-lease program, the policy of unconditional surrender, and the cost of the war and of the commitments growing out of it. A final summarizing chapter by the editor of the volume covers all these subjects, drawing together the data and arguments presented in detail by the contributors in their respective chapters and delivering the verdict. It need scarcely be said that the verdict is highly derogatory to the wisdom of Mr. Roosevelt in the choice both of his aims and of the means selected for attaining them, and scarcely less so to his good faith. Mr. Truman also does not escape the lash.

This is not a new field of critical inquiry. The last writings of Charles A. Beard struck mighty blows on the same side of this battle of opinions. An independent and definitive evaluation of Barnes' total arguments and of his conclusions would require, among other things, that the reviewer check on every one of the more than 1,250 specific references to documentary authorities by which the author and his colleagues support their statements. If the reviewer had a Guggenheim fellowship or a grant from the Ford Foundation for a year or two, he might do this, but these possibilities seem remote. Even without such intensive research the reviewer feels justified in saying that anti-revisionists, committed to the opinions formed in the stress of conflict and confirmed in their unshakable loyalty to Roosevelt, had better not brush off such a slashing attack on the ground that the author is just another Roosevelt-hater. Dr. Barnes expresses himself vehemently, but he also piles up a tremendous mass of evidence which cannot be blown away by merely saying that he is a contentious person.

Beyond Containment is the work of an experienced and responsible journalist who has devoted many years to making himself an expert on Russia and the Far East. The book recites and analyzes Soviet policy and American policy in relation to the Soviets during recent years, not so much for the purpose of meting praise or blame for what has been done as with a view to considering what ought to be done next. Knowledge of the past is informative, and partly humiliating. It is, for example, disquieting evidence of an extraordinary lack of foresight that Mr. Ickes could say, in November 1943, "I do not see what possible cause of an embroilment there could be between the United States and the Soviet Union after the present war"—and that so many of us believed it.

Mr. Chamberlin traces the changes in Soviet-American attitudes and relations, not overlooking the bearing of British policy and opinion, before, during and after the period of alliance against Germany. The struggle for Europe and the struggle for Asia are major topics for the postwar age. These two virtually add up to the Soviet struggle for world domination, which is now the unmistakable objective of Soviet policy. The question that arises, then, is whether a policy of "containment"—that is, the erecting of barriers against further aggression while tacitly conceding that nothing can be done about the gains that have already been made by previous Russian aggression and American appeasement—is an adequate policy. Mr. Chamberlin holds that it is not. His whole book is both sobering (to anyone who is not already sobered) and instructive. But his demonstration of the inadequacy of the "containment" strategy is stronger than his program—if indeed it can be said that he has a definite one—for a course of action directed toward pushing back the boundaries of Russian communism until they coincide with the boundaries of Russia, within which, it is admitted, the Russian communists can do what they please. Certainly no diplomatic interchanges over the conference table are likely to secure such a withdrawal voluntarily by a power with such physical and military resources as Russia has and with a sense of mission to subject the whole world to the communist ideology under Russian dominance and administration. But it is quite certain that Mr. Chamberlin's prescription is not a third world war to win back what has been lost. Our best weapons for that are still diplomatic and cultural.

W. E. GARRISON.

Religion and the Reds

WAR, COMMUNISM AND WORLD RELIGIONS. *By Charles S. Braden. Harper, $3.50.*

THE LATEST book by Prof. Braden makes it doubly clear that the struggle against communism is the concern of all the great religions and not of Christianity alone. This first-hand report traces out in detail the lines of battle between Marxism and religion throughout the world. It is based on the author's personal observations and interviews on a study trip made during the latter part of 1952. Much of the material concerns Asia and the Middle East—and its conclusions about the ideological

conflict in these areas do not give cause for complacency. Prof. Braden knows very well the high stakes of the struggle for spiritual values which is being waged by the historic religious faiths of East and West alike. However, he is frank about the desperate economic and social conditions which, in the wake of war, have driven even ancient cultures to Marxism.

Of special interest for comparative religion (Prof. Braden's own field of study) is his description of new sectarian groups in Japan. These new faiths are often eclectic of different religions, but show remarkable vitality. In part they represent the aftermath of the "disestablishment" of religion under the American occupation. However, they are also the token of a new atmosphere of religious freedom which at a different level has allowed the higher criticism of the Japanese sacred books.

The chapter on religion in China is a valuable record of the present state of thought and practice in that country. Based mainly on reports of informants at Formosa and Hongkong, it is singularly careful and balanced in evaluation. Muslims in China, living particularly in the northwest where they make up a major part of the populace in some areas, appear to have been dealt with rather generously by the Communists and have in some measure escaped persecution. Confucianism, already far advanced toward its demise in recent decades, has been given the coup de grâce by the Reds.

A carefully planned program is being carried on in Burma with the intent of reviving traditional Buddhist religion and culture as a countermeasure against communist violence. In India, in even larger measure than in Burma, communist propaganda has been able to convince a considerable proportion of practicing religionists that the Marxist program of social and political reform does not challenge the accepted religious faiths of the country. Consequently Hindus and Buddhists, indeed even Christians and Sikhs, listen sympathetically to communist promises and support their political strategies. The author knows very well the scope and depth of the terrifying cultural ferment in India today. He concludes that Hinduism is not as effective a deterrent to communism as Islam. In actuality, the decline of Gandhi's legacy—his ideas have little continuing influence on the culture—can only aggravate economic and political tensions. Prof. Braden believes that American influence suffered an appreciable loss in the recall of Ambassador Bowles and agrees with other visitors to the area that the American government, if it chose, could do much with little effort in this very strategic country.

In its appraisal of Mohammedan countries, this study makes clear that Islam is not an impregnable barrier against communism. Poverty, illiteracy and political instability perennially increase the dangers which attend immediate difficulties and grievances. Pakistan is restless from resentment about Kashmir, Iran disturbed by grievances about oil, and Iraq and Transjordan bitter about the Palestine partition. The last, especially, is beset by its flood of weary Arab refugees who refuse to resettle anywhere than in their old homes. In spite of all these attendant dilemmas, Islam is taking positive countermeasures against Marxism. A chapter on Judaism recounts briefly the inconsequential place of communism in the internal politics of the new state of Israel. Another on Christianity has excellent summary material.

Prof. Braden's interpretation is offered in the context of his own clear conviction and knowledge of the futility and destructiveness of war. The violence of past decades has contributed appreciably to, indeed has made possible, the present state of affairs in which the traditional religions are arrayed against a common foe. This study treats the conditions and situations which beset the continuing spiritual life of mankind, not in the abstract, but in their particularity. It offers compelling evidence that the contemporary strife of ideologies cannot be resolved by military or political strategies alone, but will yield to solution only through new exemplification of religious values. NIELS C. NIELSEN, JR.

One of the Very Great

THE LIFE AND MUSIC OF BELA BARTOK. *By Halsey Stevens. Oxford University Press, $7.50.*

THIS is a welcome volume about one of the most eminent composers of this century. The book is in two divisions. Part One is a biographical study and Part Two discusses the music itself. Appendices give a chronological list of Bartok's works, a "discography" of recordings, and an extensive bibliography.

Mr. Stevens divides Bartok's life into three periods: 1881-1905, 1906-21, and 1921-45. The first period covers the struggle for health and life itself as Bartok was beset by various illnesses during his childhood and student years. His mother, one of the three devoted women in his life, was his first teacher. He continued his studies with Laszlo Erkel, and later with Hyrtl. Eventually he followed his friend Dohnanyi to the academy of music in Budapest. In spite of repeated bouts with sickness, Bartok continued composing and began to make appearances as a pianist. He became a first-rate performer and a successful teacher of piano. It is interesting to note that he steadfastly refused to teach composition even during his last years in a strange, new country, when a teaching position would have been economically welcome. He felt that teaching composition might well "imperil his own composition."

In 1904 Bartok made his first notations of the peasant music of his native Hungary. This work in folk-music investigation and research was to occupy his interest and time for a considerable part of his life. He became a recognized authority in musical ethnology.

The second period of his life, 1906-21, was occupied with concertizing, folk-music research, and composing. An important collaborator was another Hungarian composer, Zoltan Kodály. Many of Bartok's compositions employed folksong material, but more important is the fact that he developed a musical style and vocabulary permeated by the various elements of folk music. Meanwhile he continued his connection with the academy, an association which lasted almost 30 years. He expanded his folk-music investigation to other countries, including the area around Biskra in North Africa.

During the last period of his life, Bartok's fame as a composer and a pianist increased. He was a key figure in the formation of the International Society for Contemporary Music. He extended his folk-music research to Turkey, recording the peasant songs of Anatolia. He toured extensively, visiting the United States for the first time in 1927. His music was finding increasing acceptance by audiences as well as professional musicians. The fruition of a lifetime of musical creation, performance and research was at hand. It was not to be realized in Hungary, however; with the coming of the *Anschluss* in 1938 Bartok decided he could no longer stay. In 1940 he came to New York to make his home in a new country.

He received brief appointments at Columbia and Harvard universities. From the early part of 1943 increasingly poor health made public performances impossible. It was a time of very real economic stress. Many men, eminent in the world of music, and ASCAP did much to alleviate this situation. Bartok was given several commissions, some of which he did not live to complete. He did finish two major works, the *Concerto for Orchestra* and the *Sonata for Solo Violin;* the *Third Piano Concerto* was complete except for 17 final measures; the *Viola Concerto* was put together from the sketches Bartok left. The first two works earned tumultuous acclaim for the composer at the performances. The tragedy of this period was that Bartok was not allowed to carry on when he was seemingly at the threshold of what Dr. Stevens calls the "wider acceptance."

The second part of the book discusses the various categories of Bartok's music: piano, vocal, chamber, concerto, orchestral and dramatic. There are copious quotations from several works with discussions of characteristic rhythmic, melodic and vertical elements. Of considerable importance too are the discussions of form as Bartok conceived it. In his later works Bartok became more interested in Bach and the earlier Baroque forms—witness the *Concerto for Orchestra* form.

Dr. Stevens, a composer himself, gives a summation and evaluation in an Epilogue. Bartok is compared with other eminent composers of the first half of this century. The book is well written, with real insight and perception. It has the advantage of being written by a man who is also a musical creator. Dr. Stevens is obviously an admirer and true-believer of the first order. In this he is joined by many who

feel that time will prove Bartok to be the leading composer of the century.

MERRILLS LEWIS.

Language and Meaning

AN INTRODUCTION TO PHILOSOPHICAL ANALYSIS. *By John Hospers. Prentice-Hall, $5.95.*

LUDWIG Wittgenstein, if not the father at least a dominant elder of the 20th century positivistic movement, once wrote:

> Most propositions and questions that have been written about philosophical matters, are not false, but senseless. We cannot, therefore, answer questions of this kind at all, but only state their senselessness. Most questions and propositions of the philosophers result from the fact that we do not understand the logic of our language.

The task of philosophy, then, is the "critique of language," and the philosopher's job is essentially analytic. Thus the title of Mr. Hospers' new book is not idly chosen, for the approach taken to philosophical problems is predominantly in line with Wittgenstein's thesis. For Hospers, the central concern of the philosopher is the analysis of meaning, and the "critique of language" is the threshold to such analysis.

An Introduction to Philosophical Analysis is intended primarily as a textbook for college students. We shall consider its general, more "humane" aspects, however, with regard to that wider audience of uncommon men who reflect critically upon their experience (an audience, by the way, which such philosophers as Locke and Hume addressed and toward which they exhibited no condescension). It is surely the case that the critical reader has much to gain from a serious study of Hospers' book. Those, especially, with some background and interest in mathematics and the sciences will find in it a clear, orderly and systematic presentation of many of the traditional problems of philosophy as well as current issues in logic and scientific method. This book is for the "tough-minded" who like their philosophy tart.

The major sections of Hospers' book are devoted to the relationship between language and reality (including a discussion of words, classes, definitions, sentences and propositions), logic (especially the problems of modern symbolic logic), empirical knowledge, selected epistemological positions (classical and contemporary), and problems in ethics and aesthetics. Traditional problems such as causation and determinism are also dealt with. The plan of the book is ambitious and, for the most part, successful. The more general shortcomings are ingrained in the very texture of recent analytic philosophy and are well worth examining.

While philosophy is profoundly concerned with meaning and language, that concern festers wherever the tension between variant approaches to philosophy slackens. The "analytic" approach too often confounds clarification with resolution, precision with comprehension. The result is quite often reductionistic; and, even worse, the complexity of philosophical problems is underrated and obscured. The search for wider meanings need not turn out to be an *auto da fé*. How serious can Mr. Hospers be when he writes that, upon proper analysis, "the mysterious-sounding question, 'What is truth?' asked by Pontius Pilate becomes the question 'What are true propositions?' "?

Still, Hospers' underlying philosophical commitment does not vitiate his book in any way. Its content is seriously and intelligently organized and presented; the sections on ethics and aesthetics will reveal a wealth of insights to those who are interested in these fields but are not well acquainted with the more recent investigations. The bibliographies following each section are thoroughly adult. In fine, we may strongly recommend this volume to anyone who is seriously interested in the technical problems of philosophy and who is looking for a forthright, clear and mature statement and analysis of the issues. Though it will indeed teach us, this book will not "heal our unwisdom."

MAURICE NATANSON.

Books for Children

ABOUT BOOKS AND CHILDREN. *By Bess Porter Adams. Holt, $6.00.*

MRS. ADAMS states in her preface that she lays no claim to having prepared an exhaustive reference source, but rather has arranged her material so that adults who work with children and books may acquire "a quickened appreciation of the world in which children spend many of their waking hours."

The author weaves a complex pattern of the forces that have played upon the development of today's vast array of literature for children. She briefly discusses educational philosophies and trends, and emphasizes the value of wide reading experience. Several chapters are devoted to the characteristics of the growing child with recommendations of books he might enjoy. She gives consideration to choral speaking, dramatization and story-telling as valuable experiences in literature. The chapters on poetry reflect a rare taste in verse for the growing child. The section on children's magazines is a valuable contribution to the source material available, since little has been written on that topic for the student of juvenile literature. However, all these topics are treated lightly, and there is such a mass of material that her organization suffers.

One wishes Mrs. Adams had not attempted to give so much in detail. She reveals a rich understanding of childhood and a discriminating appreciation of children's books. However, her comments on particular books often seem to miss the real point of the story. She is at her best when she discusses the interests of childhood and their relation to the child's reading choices and needs.

Mrs. Adams' extensive book lists, covering some 150 pages, will be useful to teachers and librarians to only a limited degree. Certainly parents need more guidance in choosing books for their young, but the title of a book alone is rarely a sufficient clue to its contents to justify its selection. It is regrettable that Mrs. Adams did not shorten her list of titles and annotate the books mentioned.

If these comments seem too critical, the reviewer would hasten to say that the author does not carry out the promise in her preface. The brief glimpses of her rare insight and appreciation of the worthwhile in children's literature made the disappointment all the keener when she did not give more of herself and less of prosaic facts.

EVELYN S. THOMPSON.

Issues at Evanston

THE FOLLOWING materials are recommended for groups and individuals wishing to study the issues that will be raised at the coming Assembly of the World Council of Churches.

GENERAL

†Hyslop, Ralph D.: *Issues at Evanston*—A study booklet prepared for use by ministers and laymen. It deals with the Assembly theme and the six main topics

*Kennedy, James W.: *Evanston Notebook* $0.50

*Culver, Elsie Thomas: *Evanston and Everywhere* ..... .25

ASSEMBLY THEME—CHRIST THE HOPE OF THE WORLD

*The First Report of the Advisory Commission $0.20

*The Second Report of the Advisory Commission ..... .20

**Eschatology and Ethics,* compiled by W. Schweitzer ..... .20

I. FAITH AND ORDER—OUR ONENESS IN CHRIST AND OUR DISUNITY AS CHURCHES

*Introductory Leaflet #1 ..... $0.05

*Explanatory Preface to Leaflet #1 .05

*"More than Doctrine Divides the Churches" ..... .25

*Kennedy, James: *He That Gathereth,* Popular Report on the Lund Conference ..... .35

*Tomkins, Oliver: *The Church and the Purpose of God* ..... .50

Bilheimer, Robert S.: *The Quest for Christian Unity.* Association Press, New York, N. Y. 2.50

Van Dusen, H. P.: *World Christianity, Yesterday, Today, and Tomorrow* (Chaps. 3 and 8). Abingdon-Cokesbury Press, Nashville, Tenn.. 1.00

Newbigin, Lesslie: *The Household of God.* Friendship Press, 257 Fourth Ave., New York 10, N. Y. 2.75

II. EVANGELISM—THE MISSION OF THE CHURCH TO THOSE OUTSIDE HER LIFE

*Introductory Leaflet #2 ..... $0.05

**Evangelism in France* ..... .40

**Evangelism in India* ..... .40

*Northcott, Cecil: *Christian World Mission,* Report on the Willingen Conference ..... .35
Niles, D. T.: *That They May Have Life.* Student Volunteer Movement, 156 Fifth Ave., New York 10, N.Y. 1.50

III. Social Questions—The Responsible Society in a World Perspective

*Introductory Leaflet #3 .....$0.05
*"Preparatory Commission Memorandum," *Ecumenical Review,* October 1953 (reprints available)... .10
*Amsterdam Report, Section II.... .10
†The National Council Views Its Task in Christian Life and Work.. .15
†"Responsibility of Christians in an Interdependent Economic World," Report on the Detroit Conference. .20
Bennett, John: *Christian Ethics and Social Policy.* Charles Scribner's Sons, Fifth Ave., New York, N. Y... 2.00
A Christian Handbook on Communism. Committee for World Literacy and Christian Literature, 156 Fifth Ave., New York 10, N. Y... .35

IV. International Affairs—Christians in the Struggle for World Community

*Introductory Leaflet #4 .....$0.05
†Van Kirk, W. W.: *The Churches and the United Nations* ..... .15
†*The Christian Faith and International Responsibility*—The Message and Findings of the Cleveland Study Conference on World Order .25
Fagley, Richard: "Our Economical Heritage in International Affairs," *Ecumenical Review,* October 1953

V. Intergroup Relations—The Church Amid Racial and Ethnic Tensions

*Introductory Leaflet # 5 .....$0.05
†The Churches and Segregation, Official Statement of the National Council of Churches ..... .10
Mays, Benjamin: *Seeking to be Christian in Race Relations.* Friendship Press ..... .25
*Visser 't Hooft, W. A.: *Christianity, Race, and the South African People* ..... .25
*Visser 't Hooft, W. A.: *The Churches and Race.* UNESCO

VI. The Laity—The Christian in His Vocation

*Introductory Leaflet #6 .....$0.05
†Hall, Cameron: *The Christian at His Vocation* ..... .35
†Report of the Buffalo Conference on "The Christian and His Daily Work" ..... .35
*Richardson, Alan: *The Biblical Doctrine of Work* ..... .75
*Oldham, J. H.: *Work in Modern Society* 1.00
Calhoun, Robert: *God and the Day's Work.* Association Press 1.50
Miller, Alexander: *Christian Faith and My Job.* Association Press.... 1.00

*Available from World Council of Churches, 156 Fifth Ave., New York 10, N. Y.
†Available from National Council of Churches, Department of Publication and Distribution, 120 East 23rd St., New York 10, N. Y.

CORRESPONDENCE

They That Are Whole . . .

SIR: I am a bit befuddled by one statement in Mr. Allen's "How Are We Justified by Faith?" (Oct. 21.) I can't for the life of me make heads or tails of this statement: "When the message of justification by faith gripped and changed these men, it was the justification, not of the notorious sinner, but of the good Christian." My question is: What does it take to make a man a *good Christian?*

Maybe I need to apply Mr. Tillich's principle of justification by faith to the "intellectual sphere"—or should I leave the whole thing to the intellectuals?

Billee Scott Mick.

English, W. Va.

Brotherly Love

[Our news pages on Nov. 4 contained an account by D. M. Schwartz of the *South Bend Tribune* of the part taken by a minister in the neighboring city of Mishawaka, Ind., Victor E. Sears, as a representative of the American Council of Churches at the Bishop Oxnam hearing before the House committee on un-American activities. This man attended the hearing, occupying a front-row seat, after receiving an invitation extended through the office of Rep. Donald Jackson, a member of the committee. After the appearance of our news report, Mr. Schwartz received the following letter. As an indication of the character of the writer, we print it.—Ed.]

Mr. U. L. Swartz,
c/o South Bend Tribune,
South Bend, Ind.
Dear U. L.:

On this date I received a typewritten copy of an article purported to have been written in The Christian Century Nov. 4, 1953, page 1272. This article entitled "Echoes of Oxnam Hearing" has your name affixed to it.

As I am not a subscriber to this scandalous and apostate periodical, I am accepting the typewritten copy as an authentic reproduction of your insidious type of left-wing, yellow journalism. The fact is that it not only looks like your type of journalism but smells like it. You have well earned the two first initials I gave you which are "U. L." standing for "unmitigated liar."

I believe it would be a lowering of any manly prestige that I may have to answer the lies and innuendoes of an effeminate character like yourself. The sadistic hatred of your vitriolic pen indicates a psychopathic personality whose ego can only be fed by twisting and distorting truth in order to gain recognition due to a lack of honest and acceptable ability as a journalist.

Actually, my real purpose in writing this letter is to give you a quotation from the late Dr. W. B. Riley in his series of books entitled *The Bible of the Expositor and the Evangelist,* Volume 16, page 83. He states the following: "I hope to live to see the day when newspaper reporters can be prosecuted for lying, and either put in the penitentiary or hanged for not telling the truth, when such publication can accomplish nothing but the gratification of the prurient and the breaking of human hearts and the blasting of human hopes."

There is an awful day of judgment coming and, like most of those whose cause you espouse in the National and World Councils of Churches, you need to be "born again" (John 3:3) through faith in the redeeming blood of Jesus Christ at Calvary. Sincerely yours,

Victor E. Sears, D.D.
Baptist Temple,
Mishawaka, Ind.

She No Like

SIR: I have a word to say about a book, *Apostles of Discord,* written by Ralph Roy, published by Beacon Press, and reviewed extensively and uncritically by leading magazines. Blanketed under Mr. Roy's title as apostles of discord are personalities ranging all the way from Fr. Coughlin and Gerald L. K. Smith to Dryden Phelps and Jerome Davis.

True, this book represents endless hours of research and delving, mountains of cards and notes. But the end result is one of those examples of pack-rat scholarship that pass for learning in our time. If any teacher of logic would like a book containing all the examples of fallacy and sophistry, rolled up in one, let him use this in his class.

No informed citizen would deny that many of the personalities Mr. Roy treats have been, and are, rabble-rousing hatemongers. But included with these self-evidently damaged souls, and under the title, mind you, of "Apostles of Discord," are some of the greatest apostles of world brotherhood and Christian love that our century has known. We wonder if the young man was never reminded that a great storm arose around Jesus of Nazareth, who might logically have been included in this author's classification.

It would be pathetic, if it were not so embarrassing, to read his appraisal of Jerome Davis, great Quaker soul and member of a missionary family who are Christian citizens of the world. It seems never to occur to the salad mind of Mr. Roy that Dr. Phelps might actually have witnessed many social reforms in the early days of the revolution in China that seemed to him to smack of Christianity.

This is not a very important book. But the fact that such slipshod thinking and such background music to smear techniques can pass for scholarship is a serious matter.

Mary R. Wright.

Fort Collins, Colo.

NEWS of the CHRISTIAN WORLD

Layman to Direct Church Extension

North Carolina Methodists Engage Penal Expert Ousted by Governor to Expand Their Ministry

WELDON, N. C., Nov. 9.—Walter F. Anderson, recently removed as state prison director by Gov. William B. Umstead, has accepted a full-time position with the North Carolina Methodist conference as director of camp activities and church extension. Long an active layman, Anderson will serve without salary. He will direct efforts to establish new churches and to provide a ministry for servicemen and their families in areas adjacent to military installations. During his term as prison director Anderson attracted wide attention and support by his program of rehabilitation. As a result of his dismissal, prison reform promises to be a major issue in state politics for the next several years. Penologists have repeatedly recommended that the prison system be divorced from the state highway commission, which is generally considered a strong arm of the established political machine. Their proposal has thus far met strong resistance.

Test Legality of Betting On Dog Races

The legality of pari-mutuel betting at dog tracks in Currituck county is to be tested in the state supreme court. North Carolina has a general statute prohibiting gambling, but the 1949 legislature passed a local act permitting betting in this eastern resort area. Opponents have argued that the exception is unconstitutional and charge that the tracks are operated by an out-of-state syndicate with underworld connections. After many delays, a test case was started on its way to the state's highest tribunal in September. Currituck county has been receiving lush tax income from the tracks, and its attorneys are associated in the case with counsel for the operators.

Jones Enters Congregational Christian Ministry

Charles M. Jones, who was ousted by the Orange presbytery from the pastorate of the Chapel Hill Presbyterian Church, U.S., some months ago and subsequently resigned from the Presbyterian ministry, has been accepted as a minister by the Congregational Christian Eastern North Carolina conference. (See The Christian Century for Aug. 26, p. 957.) Jones was received into the conference by unanimous vote at its annual session Oct. 20. The conference recognized his original ordination into the Presbyterian, U.S., synod of West Hanover, Va., and received his reaffirmation of his ministerial vows. He is now pastor of an independent nondenominational church organized in Chapel Hill by members of his former congregation.

Meredith College Initiates Promising Venture

A Yale professor lectures in a Southern Baptist College and his remarks are punctuated by frequent and fervent "amens" from the audience. That was what happened when Roland H. Bainton delivered a series of addresses on great personalities of the Reformation at the first school of Christian studies held at Meredith College in Raleigh last summer. Deliberately planned to be educational rather than inspirational, all sessions of the school furnished solid intellectual meat. They also demonstrated that deep emotion rises out of profound conviction. Ernest C. Colwell of Emory University succeeded in making the technical aspects of New Testament research intelligible and exciting to ordinary ministers and laymen. C. G. Rutenber of Eastern Baptist Seminary brought insights into problems of freedom and order. A panel of scientists led a seminar on the relation of North Carolina's natural and human resources to social and spiritual health. All in all, if it maintains its initial standard the Meredith school will make a significant contribution to Christian thinking in this area.

World Methodist Group Establishes Headquarters at Lake Junaluska

American headquarters of the World Methodist Council has been established at Lake Junaluska, N. C., on the assembly grounds for Methodists in the southeastern states. An archives building in which Methodist historical records will be preserved is to be built there. It has been announced that the 1956 session of the World Methodist Council will be held in September of that year at Lake Junaluska.

And So Forth

Again this year the Protestant churches of Old Town school district in Forsyth county, N. C., joined in a Reformation Day observance. Participating in the service at Beck's Baptist Church were Baptist, Christian, Congregational, Methodist, Moravian and Presbyterian congregations. Edwin McNeill Poteat, pastor of Pullen Memorial Baptist Church, Raleigh, preached on "Reformation in Our Time."

In reply to a protest from the veterans' hospital at Oteen, N. C., the Veterans Administration has reaffirmed its policy of eliminating segregation in all its hospitals as rapidly as possible.

So far this year contributions of cash and goods to North Carolina's CROP (Christian Rural Overseas Program) total over $100,000. They include three carloads of wheat, 90,000 pounds of used clothing, and 50 goats. Because of severe drought in many areas, it is expected that contributions of produce from fall crops will be considerably less than in previous years.

Last summer the North Carolina council of churches provided a ministry to 12,000 migrant agricultural workers in three areas of the state. It is planned to extend the service to a fourth area next year.

Duke University divinity school has added three permanent faculty members: Creighton Lacy, third-generation China missionary (missions and Christian ethics), Andrew D. Foster (philosophy of religion), and M. S. Richey (Christian education).

This correspondent transfers next week to the pastorate of the Laurinburg, N. C., Methodist Church.

HENRY G. RUARK.

Ask Ban on Nuns In Public Schools

Kentucky Suit Requests Court Decision on Legality of Their Teaching—Gresham Heads Bethany

HUNTINGTON, W. VA., Nov. 10.—Kentucky's heated church-state controversy has finally reached the courts. J. C. Rawlings, president of the Kentucky Friends of Public Schools Committee, has filed a suit in Franklin circuit court asking that the employment of Roman Catholic nuns as teachers in the state's public schools be declared illegal. (Ninety-seven nuns are now so employed.) The suit also asks the court to issue a permanent injunction to prevent the superintendent of public instruction from allotting state funds to districts which employ nuns as teachers or which spend tax funds to pay all or part of the transportation costs of parochial schools. Eugene Siler, the K.F.P.S.C. attorney, is president of the general association of Baptists of Kentucky and a former judge of the state court of appeals. He says: "This case will be practiced like any other, without prejudice. . . . If we are correct in our views, we want the state to say so. . . . If we are wrong, it is equally important for the courts so to declare."

To Investigate Charges of Protestant Violations

Meanwhile, the K.F.P.S.C. has set up a committee to investigate charges by Roman Catholics that certain Protestant denominations are violating the church-state separation principle. The committee will visit public schools allegedly operated by Protestant groups, and if violations are discovered will try to negotiate a solution. If such negotiations fail, legal action will be brought against the denominations concerned.

Gresham Inaugurated President Of Bethany College

In an impressive ceremony Oct. 23, Perry Epler Gresham, formerly pastor of Central Woodward Christian Church, Detroit, was installed as 16th president of 113-year-old Bethany, oldest Disciples of Christ college, at Bethany, W. Va. Some 700 educators, churchmen and other guests took part in the ceremonies. The principal address was given by Wilson M. Compton. Dr. Gresham's inaugural address was entitled "The Disciplines of a Liberal Education." He listed these disciplines as learning, choice and faith. Bethany now has an enrollment of around 500 students.

Baptists Establish Attendance Record

Experimenting with a week-end instead of the customary midweek session, West Virginia Baptists established new attendance records at their 89th annual convention held here recently. There were 1,464 registered delegates, and the final missionary rally drew 2,368 people. Speaker at the rally was Dr. William Braisted, American Baptist medical missionary in China

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DOUBLEDAY

for 15 years, who was under "town arrest" by Communists for 23 months before being released. Guest preacher for the evangelism session was John Allen Lavender of Stockton, Calif., who has been called the "Billy Graham of the American Baptist Convention." The keynote address (on "Booming Baptists") was given by Winfield Edson of Long Beach, Calif., president of the American Baptist Convention. The convention adopted plans to help raise funds for the national body's church extension campaign. It approved a resolution to be sent to Pres. Eisenhower and West Virginia congressmen protesting against the new policy of selling alcoholic beverages at military installations. P. W. Johnson, New Martinsville layman, was elected to succeed this correspondent as convention president.

Criticizes Methodist System Of Appointments

"The Methodist system of appointing pastors for churches each year is breaking up; it is already almost impossible to make proper appointments," Bishop William T. Watkins told delegates to the annual meeting of the Louisville Methodist conference held recently in Bowling Green, Ky. He protested against "attempted interference" by groups and individuals which prevents the best appointments' being made. A prolonged argument over pensions produced debate so intricate and intense that the bishop remarked that the conference was being put in a "squirrel cage." The delegates voted to launch four major programs during the coming year: church extension, revival of spiritual life, promotion of the welfare of rural and small town churches, and expansion of work for temperance. They adopted resolutions denouncing "McCarthy tactics," supporting the United Nations, and calling for a change in the public attitude which holds that all people in the Soviet Union desire war.

And So Forth

Disciples of Christ ministers and laymen from 11 southern states met at the College of the Bible in Lexington, Ky., recently for a two-day conference on ministerial training. They heard Dean Myron T. Hopper call for more adequately trained ministers, for more careful screening of recruits for all fields of religious service, and for "tougher requirements." He was seconded by E. K. Higdon, supervisor of missionary recruitments for the Disciples, who said that 1 out of 3 persons volunteering for Christian ministries is mentally or emotionally unqualified.

During the annual joint meeting of the Presbyterian, U.S.A., and Presbyterian, U.S., synods of Kentucky at Centre College, Danville, the centennial of Louisville Presbyterian Seminary was celebrated. Eugene C. Blake, stated clerk of the Presbyterian, U.S.A., General Assembly, spoke on proposals for church union.

Protestant Episcopal Bishop Thomas N. Carruthers of South Carolina was elected president of the Episcopal province of Sewanee at the 25th annual convention of the provincial synod in Lexington, Ky.

C. Gresham Marmion, Jr., rector of the (Episcopal) Church of the Incarnation at Dallas, Tex., has been elected bishop of the Protestant Episcopal diocese of Kentucky, succeeding Charles Clingman, retired.

J. Maurice Trimmer.

Buenos Aires Has Reformation Day

Annual Service Sets Attendance Record—Government May Suppress Missions in Its 'Security' Zones

Buenos Aires, Nov. 2.—The annual Reformation Day service held here under the sponsorship of the Confederation of Evangelical Churches filled the German Evangelical Church with the largest congregation ever to attend the observance. Rudolf Obermueller, a pastor of the host church, spoke on "The Dawn of the Reformation," tracing the contributions of Wyclif, Hus and Savonarola. Thomas J. Liggett, Disciples missionary, discussed "The Heritage of the Reformation," pointing out that the Reformation brought with it a clarification of Christian concepts, a deepened personal religious experience, and courageous convictions which issued in action. He said one of the "unfinished tasks" of the Reformation is the ideal of church unity, that the Reformers believed in one church even though they were not able to achieve it in their lifetime. Music at this service was provided by the Slavic Evangelical choir. Leading the worship were representatives of the Methodist, Nazarene, United Lutheran and Waldensian churches. This annual service has a special significance here in a part of the world the Reformation scarcely touched.

Government Decree Limits Mission Activity

Wide publicity has been given to the government decree empowering the foreign ministry to recommend outright suppression of any missions it considers undesirable along the frontiers and in special security zones. Several Lutheran and Baptist congregations have been denied permission to move into new buildings they have recently erected or purchased in these areas. One government official told Protestant representatives who called on him that the aim is to "sweep all Protestants out" of these parts of the country. The Confederation of Evangelical Churches has named a special commission representing the affected groups, and it is now engaged in a study of the whole problem. Although no one knows just what will develop, a favorable outcome is hoped for, inasmuch as the issues are still nebulous.

Argentina's Protestant Youth Hold 7th Convention

The seventh annual convention of F.A.L.J.E. (United Protestant Youth of Argentina) was held in Buenos Aires Aug. 15-17. More denominations were represented than ever before, and attendance at the several sessions often went over 200. The varied program included study of Christian discipleship, round tables, addresses and open-air evangelistic meetings. Regular sessions were held in the buildings of the Union Theological Seminary, the Y.M.C.A., the Salvation Army, the Methodist Church of Remedios de Escalada and the Baptist Church of Lanús. New F.A.L.J.E. president is Juan Terranova, who belongs to an independent congrega-

tion. General secretary is Silvia Azzati; executive secretary, Luisa Unamuno—both Disciples of Christ. The youth group publishes a bimonthly magazine, *Juventud Cristiana,* edited by Hector Tallano. It maintains fraternal and official relations with the U.L.A.J.E., the continental Protestant youth organization.

Perón Speaks Sweetly Of U.S.

Addressing a huge throng in the Plaza de Mayo Oct. 17, eighth anniversary of the workers' uprising which carried him to power, Pres. Juan Perón eulogized Milton and Dwight Eisenhower. He said it made him "the happiest of men" to be able to report that the differences between this country and the United States have been "completely and satisfactorily" solved. The new "era of good feeling" toward the States is confidently expected to issue in commercial benefits for both countries. Many observers feel that the Argentine economy is on the brink of emerging from its recent doldrums.

U.S. Church Leaders Visit Argentina

In August, Prof. Otto Piper of Princeton Theological Seminary lectured at Union Theological Seminary in Buenos Aires on "Biblical Realism." Among those who attended the lectures were the faculty and student body of Concordia Seminary (Lutheran Church—Missouri Synod). Piper's presentation was welcomed as a valuable contribution to the current discussion here of biblical and theological problems. . . . Virgil Sly, executive of the Disciples of Christ's foreign division, has been visiting Disciples churches and institutions here and conferring with missionary and national leaders. He was principal speaker at a Disciples convention. . . . Methodist Bishop Paul E. Martin of Little Rock, Ark., came in September to carry out a busy schedule. He participated in the dedication of the new Methodist church in Santa Fé, whose pastor is Daniel P. Monti. Bishop Martin said his primary impression here was of the strength and vitality of the Evangelical churches. He recommended that thorough training of national leaders be continued as the most necessary process in the future development of Protestantism in this part of the world.

And So Forth

Two of Argentina's well known Evangelical leaders recently died. They were Alberto LeStard, for many years head of the Methodist Press, one of the largest Protestant printing houses in Latin America, on Sept. 30, and Juan C. Varetto, Baptist minister, author and orator who lived in La Plata, on Oct. 23.

The new edition of the *Workers' Guide* just published by the Confederation of Evangelical Churches contains over 100 pages. It lists the nearly 2,000 national and foreign Protestant workers in Argentina, Paraguay and Uruguay, the three countries represented in the confederation.

The local secular press gave front-page publicity to the recent charge by Carl McIntire of the International Council of Christian Churches that Methodist and Presbyterian missionaries "knowingly or unknowingly preach communism."

THOMAS S. GOSLIN.

Oxford

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Georgia Seconds Byrnes' Thesis

Governor Says State Will Abolish Public Schools If Segregation Is Banned—Methodists Disavow 'Voice'

ATLANTA, Nov. 16.—Gov. Herman Talmadge recently told a nationwide television audience that Georgia will abolish public schools and "subsidize the individual child" if the Supreme Court orders an end to racial segregation in public schools. The governor has offered the resources of the Georgia legal department to Gov. James F. Byrnes of South Carolina in his state's defense against the possible abolition of segregation in public schools. In a communication to Gov. Byrnes, Attorney General Eugene Cook said: "I am sure that no state in the union can present a more persuasive argument than Georgia in support of the proposition that segregation in our free school system was never considered before, at the time of or upon the adoption of the Fourteenth and Fifteenth amendments. Moreover, it should be noticed with interest that the idea of segregation in our free school system was enacted into law by Gov. Bullock and a legislature composed of Negroes, carpetbaggers and Republicans. . . . While it has been our contention all along that the Fourteenth Amendment is indispensable to our system of government, we have never, from the date of its ratification, considered it as being applicable to the issues on segregation now pending before the Supreme Court."

North Georgia Methodists Disavow 'Voice'

At its recent session the North Georgia Methodist conference passed a resolution condemning *One Methodist Voice*, a publication issued periodically by Rev. Blake Craft of Clayton. "*One Methodist Voice* does not speak for nor represent the spirit nor the minds of North Georgia Methodists," said the resolution. It also expressed "complete confidence in the Christian integrity and patriotic loyalty of our brethren who have been attacked" by the publication. The resolution was adopted after Mr. Craft had charged on the conference floor that he has been denied "freedom of the press" and his right as a Methodist minister to express freely his opinion on matters relating to his denomination. He contended that he has been denied appointment to a ministerial charge. In reply, Bishop Arthur Moore explained that he can get no church to accept Mr. Craft unless he would cease to "slander his brethren." Mr. Craft has now been granted a sabbatical leave.

Piedmont Faculty Members Laud Institution

In a statement issued some time ago, 15 members of the faculty of Piedmont College, Demorest, Ga., declare that the college has benefited in many ways during Pres. James E. Walter's administration. (See The Christian Century for July 8, p. 805.) They point to adoption of Social Security provisions and group medical insurance for faculty and staff, establishment of a thrift shop for the benefit not only of students but of residents of the area, operation of the institution on a balanced budget since 1949, additions to endowment funds, improvement of the physical plant, and increase in the number of faculty members holding Ph.D. degrees. The statement says that the $500 monthly grant from the Texas Education Association has "no strings attached," and that its acceptance has caused "no antireligious nor antiracial sentiment among either faculty or students." It says that no student is denied admission on the basis of religious belief.

News of People in the Atlanta Area

Methodist Bishop Arthur J. Moore left Atlanta Oct. 19 for a six-week journey during which he will preside over Methodist conferences in Austria, Yugoslavia and North Africa. He will be the first bishop from the U.S. to visit Yugoslav Methodists in seven years. . . . Edward Hughes Pruden, pastor of First Baptist Church, Washington, D. C., recently conducted revival services at Morningside Baptist Church, Atlanta. . . . Paul M. Stevens, for the past five years pastor of First Baptist Church, Ada, Okla., has been elected director of the Southern Baptist Convention's radio commission. He succeeds the late Sam Lowe. Dupree Jordan, Jr., has been interim director for 15 months. . . . Robert Stanley Lambert, since 1931 rector of Calvary Episcopal Church in Cincinnati, recently became president of the Berry Schools at Mount Berry, Ga. . . . Mercer University alumni and friends joined executives of the Southern Baptist-related institution at Macon recently in a program paying tribute to Spright Dowell, whose retirement as president became effective Sept. 1. Representatives from 30 universities and colleges were present for the occasion. Dr. Dowell is turning immediately to the work of writing a history of Mercer. The new president is George Connell, who has been vice-president for the past five years.

And So Forth

The Georgia press association and the Atlanta division of the University of Georgia joined recently in sponsoring a church news clinic designed to acquaint ministers and directors of religious education with the most effective methods of preparing news of religion for publication.

Mercer University's extension department of Christian education launched its sixth year in September, when 30 centers were opened.

Florida's division of prisons has started giving pocket-size New Testaments to any of the state's 4,000 prison inmates who wish to have them.

The Episcopal province of Sewanee has presented a $25,000 pipe organ to the Protestant radio center here.

Georgia's new clinic for the treatment of alcoholics has been opened in the palatial former residence of Asa Candler, Jr. Dean Emeritus Raimundo de Ovies of St. Philip's Cathedral, who has been appointed director of religious therapy for the clinic, says the venture is believed to be the only state-operated clinic for alcoholics with a "broad and inclusive religious therapy program."

JAMES P. WESBERRY.

6,000 at Annual Denver Service

Bishop Martin Addresses Reformation Day Observance—Colorado Youth Council Charts Course

DENVER, Nov. 16.—Six thousand Protestants gathered at Denver's civic auditorium Oct. 25 for the city's fourth annual Reformation Day service. The speaker was Methodist Bishop William C. Martin, president of the National Council of Churches. Under the title "This Is Our Faith," Bishop Martin reviewed the basic tenets of Protestantism and challenged the audience to meet their responsibilities as Christians today. Preceding the service, the El Jebel Shrine band played a half-hour concert of sacred music. In the colorful procession 80 ministers in vestments and academic garb and lay delegates from member congregations of the Denver area council of churches, which sponsored the service, marched into the auditorium and were seated around the sides of a great white cross. A massed choir of 500 representing many of the city's churches sang two anthems under the direction of Robert Lansing, formerly with the Metropolitan opera.

Pueblo, Boulder Observe Reformation Day

The same evening, the Pueblo council of churches held its annual Reformation Day service. More than 1,000 people heard Douglas Horton, minister of the Congregational Christian Churches, bring a message on the theme "Deo Soli Gloria." In Boulder, the Reformation Day service was held at First Presbyterian Church. J. Warren Hastings of the National City Christian Church, Washington, D. C. addressed Boulder churchmen on "Let Us Complete the Reformation."

Iliff School of Theology Inaugurates President

In an impressive and colorful service at Park Hill Methodist Church, Denver, Oct. 22, Harold Ford Carr was inaugurated 10th president of Iliff School of Theology. Bishop Glenn R. Phillips of the Denver Methodist area presided, and Gerald Schlessman, president of the school's board of trustees, gave the charge to the new president. Greetings were brought from the Association of Methodist Theological Schools by its director, Gerald O. McCulloh; from colleges and universities by Chester M. Alter, the new Chancellor of Denver University; and from the church at large by Bishop A. Raymond Grant of the Portland Methodist area. Pres. Carr's inaugural address on "How Are They to Hear?" was an urgent call for support of theological education in the Rocky mountain area and for recruitment of ministerial candidates.

Colorado Christian Youth Active

The Christian youth council of the Colorado council of churches held a week-end conference at Camp Canyonwood, near Colorado Springs, Oct. 23-25. Its purpose

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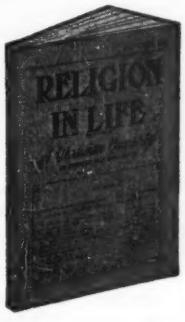

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—ISAIAH 9:6

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was to bring together key young people of the state to chart the future course of the council. Nine communities and nine denominations were represented. Leaders of the conference were Don Newby of the United Christian Youth Movement staff, Chicago, Paul Bowling of the American Baptist youth department, and Stanley Fixter of the Colorado Springs Y.M.C.A. Rodney Glasscock, director of Christian education and youth work for the Disciples of Christ churches in Colorado and New Mexico, is adult adviser of the state youth council. Ed Wiseman of Pueblo, a student at Colorado A. & M. College in Fort Collins, was re-elected president of the council. Following the week-end retreat Newby and Bowling conducted a state youth work institute in Denver for adult leaders. One of a nationwide series of such institutes, it was held at St. Mark's Episcopal Church. Delegates were present from a 200-mile radius. The youth council of the Pikes Peak region council of churches (Colorado Springs) has been conducting a united Christian youth mission under the direction of Alva I. Cox, Jr. The youth groups of 22 churches have cooperated in a week's program of visitation to homes of young people and of inspirational services.

Launch Two Church-Building Projects in Denver

Two large church building projects have just been launched in Denver. Montview Presbyterian is out to raise $600,000 for a large new sanctuary to be built adjacent to the present outgrown building in the Park Hill residential area. The Central Assembly of God Church broke ground Sunday for a new $500,000 plant on University boulevard near the country club residential area in south Denver. The building of the only Church of the Brethren congregation in Denver was recently sold to a Southern Baptist church. The Brethren have built a new edifice in a new residential area in the southwestern part of the city.

And So Forth

At the recent state meeting of American Baptist Convention churches, held at Grand Junction, Floyd E. House of Pueblo was re-elected president for another year.

The same week the Presbyterian synod of Colorado, in session at Boulder, elected Clare E. Tallman, also from Pueblo, as moderator for the coming year.

Church World Service has obtained a new clothing center in Denver at Asbury Methodist Church. The young adults of Asbury will be responsible for packing and shipping of clothing.

The community relations committee of the Pikes Peak council of churches cosponsored a meeting with the American Friends Service Committee at First Methodist Church Oct. 15. Rev. Homer A. Jack spoke on "Africa Aflame."

The executive board of the Pikes Peak council has been enlarged to include a "key" layman from each cooperating church.

At the World Community Day service of the Denver council of churchwomen, held Nov. 6 at Warren Methodist Church, over 120 duffle bags of "helps for homes" overseas were received, and a cash offering of over $700 was contributed.

EDWARD L. WHITTEMORE.

Sunday Schools Seen Only Hope

N.A.E. Group Convention Urges Crusade to Save the Nation—Newman Clubs Honor Publishing Family

MINNEAPOLIS, Nov. 9.—Delegates representing Sunday schools of a number of conservative Protestant denominations and individual churches gathered in the municipal auditorium here recently for the eighth national convention of the National Sunday School Association, an arm of the National Association of Evangelicals. They called on the nation's evangelical Sunday schools to launch a crusade to "turn the nation back to God" and establish American youth in Christian character and righteousness. They said the only adequate answer to the rapid increase in juvenile delinquency and the "moral debacle facing the nation" is a return to the beliefs and practices of the evangelical Christian faith with respect to marriage, home and family. Harold Erickson, pastor of First Evangelical Free Church, Rockford, Ill., was elected president of the association. He succeeds A. L. Brown of Winona Lake, Ind., Sunday school executive for the Free Methodist Church.

Roman Catholic Campus Clubs Honor Publishing Sheeds

During the Newman Club Federation's annual national convention here, its Cardinal Newman award for 1953 was presented to Frank J. and Maisie Ward Sheed, founders of the Sheed & Ward publishing house of London and New York. The federation represents Roman Catholic student organizations on U.S. campuses. Its citation honored the Sheeds as "authors, publishers, lecturers and pre-eminent examples of the Catholic apostolate" who have served God and man. The award is given annually for outstanding work in the fields of government or religion, and for furthering the work of the Newman clubs. Previous recipients were Myron C. Taylor, Clare Boothe Luce and Marvin E. Coyle. Mrs. Sheed, whose father, Wilfrid Ward, was the biographer and close friend of Newman, has written two books about the cardinal: *Young Mr. Newman* and *Newman at Oxford*. Mr. Sheed has for 25 years been a speaker for the Westminster Evidence Guild, which teaches Catholic doctrine and explains the Catholic point of view on street corners.

Stanley Jones Conducts Spiritual Life Mission

Some 5,000 persons attended the six-day "spiritual life mission" led by E. Stanley Jones and sponsored by the 42 Methodist churches of the Minneapolis district. As a result of the services, held at Wesley Methodist Church, 82 persons made "first decisions" for Christ and 236 pledged deeper commitment. More than 200 attended the training sessions in evangelism which preceded each night's mission. Dr. Jones explained the federal plan for church union which he espouses, and enlisted many members of the audiences in his crusade. In addition to the mission sessions, he spoke

before eight Twin Cities colleges and schools, addressed civic clubs and appeared on radio and television programs.

Lutheran Brotherhood to Have New Headquarters Building

A "Martin Luther" library will be included in the new $1½ million home office building to be constructed here for the Lutheran Brotherhood life insurance society. The society has presented its first Gov. K. A. O. Preus award, which carries a gift of $250, to Howard Hong, head of the philosophy department at St. Olaf College (Evangelical Lutheran), at Northfield, Minn. It honors him for "notable service to the Lutheran Church." Dr. Hong formerly was director of the Lutheran World Federation's service to refugees in Germany.

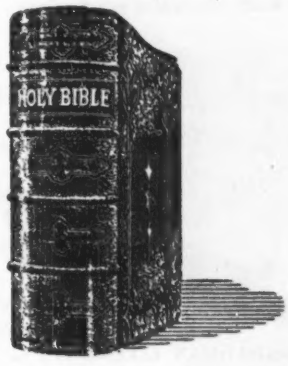
People in Minneapolis Area News

Paul H. Giddens, noted as a historian of the oil industry, was recently inaugurated 11th president of century-old Hamline University (Methodist) in St. Paul. Principal speaker at the ceremony was George E. Wilson, chairman of the board of Standard Oil Co. of Indiana. . . . J. T. Morrow has resigned as executive secretary of the St. Paul council of churches to accept a similar position with the San Antonio, Tex., council. . . . David M. Stowe, formerly associate minister of First Congregational Church, Berkeley, Calif., and at one time lecturer at Yenching University in Peking, China, is the new chaplain at Carleton College (Baptist-Congregational-Episcopal), at Northfield, Minn. . . . Henry Smith Leiper, formerly associate general secretary of the World Council of Churches and now Congregational Christian home missions executive, was the speaker at the annual Reformation Day festival sponsored by the Greater Minneapolis council of churches at Central Lutheran Church and attended by 1,000 persons. . . . Fredric M. Norstad, director of chaplaincy services for the Lutheran welfare society of Minnesota, is the new president of the Minnesota citizens' mental health association.

More People in the News

Oviatt Desmond, formerly pastor of Plymouth Congregational Church, Columbus, Ohio, is the new minister to Congregational Christian students at the University of Minnesota. . . . Evangelist Billy Graham has received 35,000 requests for his recent radio sermon, "The Bible and Dr. Kinsey," his international headquarters here reports. . . . Oscar C. Hanson has resigned as president of Lutheran Bible Institute here to become an evangelist for the Evangelical Lutheran Church. . . . George Hall has returned to his post as dean of the Christianity department at Gustavus Adolphus College (Augustana Lutheran), at St. Peter, Minn., after spending 18 months in educational work for the National Lutheran Council in Tanganyika, Africa. . . . Lecturers at St. Olaf College this year under the Louis W. and Maud Hill family foundation program are John S. Whale, British theologian, and Charles H. Malik, Lebanon's ambassador to the United States. . . . Four followers of Leonard Feeney, excommunicated Roman Catholic priest from Boston, were found innocent in Minneapolis municipal court of charges of unlawfully peddling copies of Fr. Feeney's book, *Bread of Life*. . . . More than 200 clergymen participated in the third annual "clergy and business day"

"GO . . . and teach"
—Matt. 28:19-20



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N.A.A.C.P. Scores Victory

Rejection of Federal Bench Candidate Seen Due to Civil Rights Stand

PORTLAND, ORE., Nov. 10.—Attorney General Herbert Brownell's rejection of the proposed appointment of State Sen. Warren Gill to the post of U.S. district attorney for Oregon is interpreted here as a victory for the National Association for the Advancement of Colored People. Gill's appointment had been opposed by the N.A.A.C.P. on both local and national levels because of his stand against the civil rights bill passed by Oregon's 1953 legislature. A number of religious groups, including the Oregon council of churchwomen, supported the N.A.A.C.P. in its contention that a man whose office requires him to enforce civil rights law impartially must be without racial bias.

Gill Denies That He Is Prejudiced

Gill maintained that his opposition to the civil rights bill was based only on his belief that such legislation was not needed in Oregon. But he went on to call the law an "interference with the freedom of contract," since "it is not right to take from a nonmonopoly business the right to refuse to do business" and "it is wrong to compel one to serve another in civil life." Gill denied that he is personally prejudiced against Negroes, pointing out that he voted for the Fair Employment Practices act in 1949. Meanwhile, Oregon's new civil rights law has passed its critical test period with flying colors despite pessimistic prophecies on the part of its opponents. Since the law went into effect three months ago, not a single complaint has been filed under its provisions.

Justice Douglas Praises Syngman Rhee

Visiting his native state recently, Supreme Court Justice William O. Douglas declared that Syngman Rhee is the "George Washington of the Korean revolution" and deserves the sympathy and support of the United States. While not approving Rhee's desire for all-out war to unify Korea, Justice Douglas said that in his opinion Rhee represents the "revolution against the old way in the Orient." He stated frankly his belief that this country's foreign policy in regard to wide areas of the globe is being made in London. He called Chiang Kai-shek the "symbol of a tired, corrupt, failure-hounded regime, of a revolution that lost sight of its star a long time ago."

19 Rural Oregon Churches Win Awards

At the Oregon council of churches' recent annual town and country church conference, 19 rural churches of various denominations were given cash awards and citations for improvement of buildings and grounds and in administration and programs, and for service to the community. The churches reported a total of 28,833 hours of volunteer labor contributed by their members, as against only 5,431 hours of hired labor. In all, they spent $77,373 on materials to improve their buildings and grounds. Two hundred delegates attended the conference, which was held at Oregon State College in Corvallis.

And So Forth

Returning from a three-month visit to Europe, Raymond B. Walker, pastor of First Congregational Church here, listed as the three "depressing clouds of fear in Europe" mccarthyism, communism and a world war. He said he was surprised how widely Sen. McCarthy is discussed as the representative of an "extreme nationalistic viewpoint" which Europeans dread. Preceding his visit to the Continent, Mr. Walker attended the meeting of the International Congregational Council in Scotland.

More than 25 local churches are cooperating in the Christian mission which the Portland Methodist ministers' association is sponsoring Nov. 22-29. It will be conducted by E. Stanley Jones, who will also address civic organizations, high school bodies, and religious groups other than Methodist.

Seven Lutheran bodies in Portland recently conducted a weeklong evangelistic campaign, with 55 congregations participating. This first effort of the Lutheran Evangelistic Council enlisted 125 Lutheran pastors from all over the United States as evangelists. It was climaxed by a Reformation Day rally held in the city auditorium.

MARK A. TALNEY.

British Lutherans Dedicate Headquarters Building

A five-story building in South Kensington, London, was recently dedicated as a center to serve the 40,000 Lutherans of various national backgrounds now living in Great Britain. The purchase price, $30,000, was met from funds forwarded by U.S. Lutherans.

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Cornell College Has Centennial

Methodist-Related Institution Sponsors Three-Day Symposia on Religion in Higher Education

OMAHA, Nov. 18.—Cornell College at Mount Vernon, Iowa, celebrated its 100th birthday Nov. 15-17 with a centennial convocation and a conference on religion in higher education. Three Methodist bishops, two university presidents, three theological school deans, plus Kenneth I. Brown of the Danforth Foundation and Harold Bosley, pastor of First Methodist Church, Evanston, Ill., participated in symposia on "What Is Happening?" "What Can Religion Contribute to Higher Education?" and "What Can Higher Education Contribute to Religion?" The program concluded Tuesday night with a "Town Meeting of the Air" radio program broadcast from Mount Vernon over the American Broadcasting Co. network. Cornell College was founded Nov. 14, 1853, through the efforts of George Bowman, a Methodist preacher, as the Iowa Conference Seminary. A few years later it was renamed in honor of W. W. Cornell, an early benefactor. He was a cousin of Ezra Cornell, who founded Cornell University at Ithaca, N. Y., but the schools have no connection. Methodist-related Cornell College has an enrollment of 645 this year.

Church-Related Hospitals Share In Expansion Plans

Protestant Episcopal and Lutheran hospital enterprises bulk large in plans recently announced for expansion of medical facilities in Omaha. In addition to their present hospital, Lutherans have purchased Clarkson hospital and nurses' home (Episcopal) at 26th and Harney. The Episcopalians will erect and equip a new Clarkson hospital at a cost of between $3 and $4 million near the campus of the University of Nebraska's medical college at 42nd and Dewey. The university, which is already erecting first units of $6 million worth of facilities authorized by the state legislature, will collaborate with Clarkson in a coordinated medical training program. Says Dean James P. Tollman of the college of medicine: "The expansion program, plus development of the Lutheran medical center, is the biggest coordinated medical program in Nebraska's history."

Iowa Ruling Upholds Released Time Plan

The Iowa attorney general's office has ruled that public schools in the state may release pupils during school hours for religious instruction outside of school premises. County Attorney Robert Oeth of Dubuque had asked for a ruling on behalf of a pilot program of weekday religious education projected by the Dubuque council of churches and the Lutheran pastors' council. The ruling, given by Kent Emery, assistant attorney general, said: "There is no law of the state of Iowa which forbids such arrangement as is involved in your question administered upon an impartial basis. Nor is such an arrangement offensive to the constitutions of the United States or the state of Iowa. . . . The legislature has deemed it proper and advisable to encourage the attendance of children at religious services and to attend places where they will receive religious instruction."

Omaha, Council Bluffs Conduct Visitation Evangelism Drive

Omaha and Council Bluffs engaged in a visitation evangelism program Oct. 18-23 sponsored by the Omaha council of churches, the Council Bluffs ministerial association and the National Council of Churches' joint department of evangelism. In Omaha, Methodist churches functioned along lines of the Methodist district and conference. As a result of the campaign, 1,504 Christian commitments were registered in Omaha, 548 in Council Bluffs. H. H. McConnell, field secretary for the N.C.C. department, gave over-all direction to the campaign. He termed the five-day effort "one of the best in the history" of his organization. A total of 2,297 workers participated in the campaign, calling on 7,998 persons. A month before the campaign opened, Pres. William C. Martin of the National Council of Churches addressed advance workers.

Danish Lutheran Church Votes Name Change

At its 76th annual convention in Des Moines recently the Danish Evangelical Lutheran Church voted to change its name to the American Evangelical Lutheran Church. It decided to study as alternatives expansion of its Grand View Seminary at its present location in conjunction with Grand View College, Des Moines, and affiliation of the institution with another Lutheran seminary. The A.E.L.C. now has 20,433 members. Decrying "misrepresentation" of the National Council of Churches, the convention commended to members of the church the pamphlet *Plain Facts* issued in reply to attacks on the interdenominational agency.

And So Forth

Warren W. Bentzinger on Aug. 1 resigned as the Iowa council of churches' chaplain at Iowa City's general hospitals and Oakdale sanatorium to become chaplain of St. Luke's Methodist hospital, Cleveland, Ohio. He has been succeeded by Allen Lewis, 44, minister of the Irwin, Iowa, Methodist Church. A pastor for 22 years, Lewis studied at Boston University school of theology and at the Institute of Pastoral Care in Boston, and was formerly visiting chaplain at Weimar tuberculosis sanatorium in California.

Modris Gulbis, who came to the United States in 1950 as a Latvian displaced person, was ordained into the ministry at Lindy, Neb., recently by the United Lutheran Church's Midwest synod. He has been installed as pastor of the Niobrara-Lindy mission parish. Son of a Latvian pastor, Gulbis as a refugee in Germany studied theology at the University of Münster. In 1950 he enrolled at Central Lutheran Theological Seminary, Fremont, Neb., which this year awarded him the B.D. degree.

Sixteen study courses were offered in the annual Omaha school of Christian service sponsored by the council of churches on

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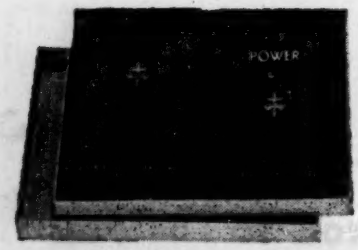

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On Sept. 1 Paul Smith, for the past four years pastor of First Baptist Church, Fort Dodge, Iowa, became executive secretary of the Iowa Baptist convention.

Rev. and Mrs. Harold A. Shaw of First Baptist Church, Fremont, Neb., are on a trip to the Holy Land sponsored by their congregation. W. BRUCE HADLEY.

Lists Baptist Goals

J. M. Dawson Cites Areas Pertinent to Struggle for Religious Liberty

Addressing the 77th annual session of the District of Columbia Baptist convention Nov. 16 on "Waging the Battle for Religious Liberty," Joseph M. Dawson declared that the seven years he has spent as executive director of the Baptist Joint Committee on Public Affairs have afforded him the highest privileges of his life. Dr. Dawson is retiring from the committee, which represents 17,470,111 Baptists in the U.S.

"If religious liberty in the past has been purchased at great price, its maintenance in the present is still one whirling adventure," Dr. Dawson said. "When the four major conventions established this committee, they adopted a Baptist bill of rights, declaring for separation of church and state and no tax funds for churches. Each voting Baptist pledged that . . . he would work for absolute religious liberty for his Jewish, Catholic and Protestant neighbors and everybody else. This, the Baptists realized, would present difficulties. One of the most difficult things in a positive effort to uphold American constitutional church-state separation is the superficial disposition of many to construe it as an attack on some church's faith or worship. That, of course, is unfair, and due to plain ignorance or willful misrepresentation. . . . We do not consider it bigotry to condemn religious persecution of any faith in Communist countries. Why should it be thought bigotry to denounce it in Roman Catholic countries like Italy, Spain or Colombia?"

Where Baptists Bear Witness

Dr. Dawson specified seven areas where Baptists are currently seeking to bear their witness on behalf of religious liberty: (1) Bohemia, where six Czechoslovakian Baptist leaders have been imprisoned "on false charges of espionage and treason." (2) Colombia, where the government has issued a decree, countersigned by the papal nuncio, that all non-Catholic missionaries shall be expelled, and where Baptists are among the 51 such missionaries who have suffered death. (4) Kentucky, where citizens' committees are suing for ouster of priests and nuns who are allegedly teaching their sectarian faith in 25 public schools. (5) Phoenix, Ariz., where it is proposed to donate 20 acres of government-owned land to Brophy College for establishment of a Jesuit university.

(6) The U.S. Congress, "where investigating committees have listened to charges that the bulk of Communist subversives are to be found among the Protestant clergy; Baptists do not object to the ar-

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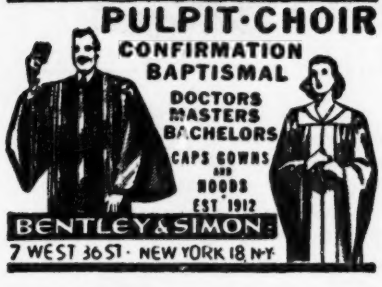
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raignment of individuals on sufficient evidence, but . . . feel that here is an invasion by the state of sacred areas of the churches." (7) The court of American public opinion, "where Roman Catholics and some Protestants—even a few Baptists—are trying to reinterpret the First Amendment to the Constitution, contrary to tradition and highest judicial decisions, in a manner to justify financial aid from the government for the churches, to the serious injury of free religion."

The Church Roll

The Lutheran Laymen's Movement presented the 1953 Everett Mitchell "stewardship of life" awards to Mrs. Paul Lewis, York, Pa., housewife who has heavy lay responsibilities in her local church, and to Robert D. Friest, layman active in the work of Trinity English Lutheran Church, Appleton, Wis. The awards, valued at $500 each, were set up last year by Mitchell, director of the National Broadcasting Co.'s Farm and Home Hour, to encourage young men and women of the United Lutheran Church to "practice Christian stewardship as their way of life."

Gregory B. Votaw, young Quaker who formerly was an assistant research economist with the Bank of America, has left to spend two years working as assistant to Henry D. Appenzeller in carrying on relief and rehabilitation for Church World Service in Korea.

Geraldine Sartain, formerly a member of the staffs of the *New York World Telegram* and the national Y.W.C.A., has joined the National Council of Churches' public relations staff to direct a community relations program for the council's ministry to migrants.

Three Presbyterian, U.S.A., missionaries and the daughter of other missionaries are among the 33 Americans still imprisoned in China. They are Dr. and Mrs. Homer V. Bradshaw, medical missionaries, Sara E. Perkins, a nurse, and Harriet Mills, who was in China as a Fulbright scholar at the time of her arrest. So far efforts to get in touch with the four have been in vain.

Recent deaths in the field of religion: Elizabeth Ross Haynes, first Negro to be elected to the national board of the Y.W.C.A. (1923) and to be named a national secretary of that organization, member of many Y.W. committees through the years, wife of George E. Haynes, sociologist and educator, on Oct. 26. . . . Harris Elliott Kirk, a former moderator of the Presbyterian, U.S.A., General Assembly, widely known as an author and lecturer on religious and literary subjects, in Baltimore, on Nov. 6, at the age of 81. Only a month ago Dr. Kirk had become minister emeritus of the Franklin Street Presbyterian Church in downtown Baltimore, whose pulpit he had served for 54 years. . . . Louis Ginzberg, professor of Talmud and rabbinics at Jewish Theological Seminary, New York city, renowned as a scholar in the field of Judaic literature, on Nov. 11, at the age of 79. . . . Metropolitan Makary, presiding bishop of the Russian Orthodox Church in America, in New York city, on Nov. 13, at the age of 88. In 1947 Bishop Makary left the original faction of the church which opposes the Moscow patriarchy, and was elevated to the rank of archbishop by Patriarch Alexei of Moscow.

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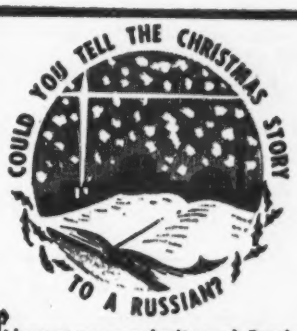

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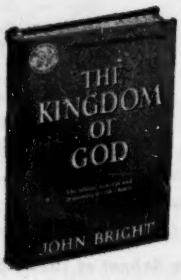

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